



A Path To Greatness

A Book

For

DILIP RAJEEV

India

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India has been for a
great portion of human
history,

Both spiritually and
worldly, one of the richest
nations in the world.

Having been born in India, it is the duty of every individual in this nation, to work for a greater India.

I thus urge whoever reads this to share the book widely, with your friends, family, and so forth - and enable the spread of these

ideas.

I understand that human civilization

runs in yugas, or cycles.

There were, in ancient writing, the understanding that several worlds, or lokas, existed. Those worlds being more subtle to this plane, they are invisible to usual human experience. One may think of it as existing on a different frequency-set of perception.

Depending on one's actions and plane of awareness attained in life, one attains to different lokas.

Usually, during the end of a yuga,

there is a shift in the plane of human perception, and thus a new era begins as if from a beginning state, unaware of glorious ages before.

The ancient mythologies of India, are thus, as they describe themselves, records of history.

Mahabharata, Ramayana are

vague records of events, of ancient ages.

It is not possible for a civilization in a pre-beginning state to have such complex ideas of art, values, life, war, dharma, sophisticated views of the universe and some of the most advanced spiritual doctrines known to man.

Thousands of years of experience as a civilization is necessary to form those advanced ideas, and even advanced forms of art, and some of the greatest

literature ever.

The grammar description in the

Ashtadyayi of Pannini is described as having a structure similar to a Turing Machine, by the Encyclopaedia Britannica. The text is dated to at least 500 B.C.

A simple ancient society cannot invent such a treatise. Nor can they arrive at such a way to describe a language, involving great precision.

The presence of advanced

civilizations in the previous Yuga, has been spoken of by ancient philosophers such as Plato. The idea is found in ancient Sumerian writings, which speak of Kings who lived for thousands of years, and then ascended with their Kingdoms.

At every site described in the

Mahabharata, or Ramayana, there would exist a physical sense of presence left by the personalities of the legends, and evidence of artifacts associated with the mythology. A living vibe is found there, and folklore and traditions support the legends. It is impossible if the written stories were an imagined tale.

A simplistic view of human

civilization is introduced by those who seek to keep people on a plane of ignorance.

There are even false theories taught saying, the culture of Mahabharata came from outside India. While the text of the epic itself traces the lineages of Kings to hundreds of thousands of years, in the land of India itself.

The Ornaments, the traditions of family, unbreakable marriages, and so on, found

in the Mahabharata are found nowhere else in the world. Primitive, barbarian customs have existed in lands of invaders who have sought to steal the glory.

The proper pronunciation of Sanskrit even is not easily understood or imitated by those outside of India.

W hen there is no awareness of

deeper worlds, and TimeSpaces, and multidimensional realities, the myriad of lokas(worlds), then people's actions take on the path of greediness over appeared forms. And thus they fall into weakness and disaster.

Only with a greater awareness, a true picture of reality, is proper endeavor – both as individual, and as society, possible.

In the Himalayan regions, they do not

think of their mythology as an imaginary tale. But, it is reality for them. While education now starts by making kids disidentify with that truth.

Mythology tells us about possibilities, potentials, the way to growth, and in the study of it is forming great wisdom necessary for dealing with every situation in life.

Just as there are subtle or sukshma

worlds, which may the thought of as heavenly worlds, the human body itself is not limited to one dimension.

Through proper life, study, and effort, described as yoga, it is possible to form subtle bodies, and form own kingdoms in the deeper worlds.

P
roper spiritual effort endows the

strength and energy, and patient wisdom needed to build the outer reality as well. That is, to build the nation, we need to build a nation of inwardly great and outwardly humble individuals. A nation where self improvement, wisdom, are all greatly valued and taken for the central purpose of life, would be the return of a glorious era, in India.

The core part of our traditions is

that the Individual ought engage sva-Dharma or own Dharma.

This were falsely translated into the sense of an artificial duty or work, during British Era. It were done to make people serve mechanistic jobs for the British. SvaDharma is that impulse in the heart, emerging from Ishvara. It is beyond the senses, and is from the Soul planes.

SvaDharma is that which when not done properly, leaves the individual unhappy.

Each kid has its own aspiration – be

it art, a field of study, and so forth. And also a duty as in the Vedic form, unto society.

To build India, thus, our education should first have a broad focus. An insane race for a few seats in technological institutions, and so forth are outmoded. For one, the knowledge now exists for free access online. And the universities themselves can in a future era make education more accessible. The unnecessary run for seats are all features of an old British era, where a few had to

be packed into brick and mortar rooms.
With online access to information,
education can be redefined.

Extremely high quality gamified

education can be made available to all, online, free, for the expense of a Bollywood movie, now. This ought be done, up to a level of education, at least.

The unnecessary drama and bothering of kids to study what should be joyful to study, ought be avoided.

History and mythology for instance may be taught through joyous real world games where kids play heroes and other historical characters, other than sit in a dull room and torture their minds – over facts they will never remember.

A kid should receive education

in fields he or she finds own joy. SvaDharma has the quality of generating joy. Study of own field of interest is own Duty, and SvaDharma. Further, if education is not provided on a broad set of fields such as classical arts - including of traditions around the world, city planning, aesthetics, and so on, society will be stunted in its growth.

Without the science and art of planning cities, it is impossible to have beautiful cities. How would that be done if all education is driving people on one or two fields just for the passing glamour?

The goal of education should never be finding a source of income – but growth of the individual in a holistic way. Income and joy are natural by products of it. Such a growth, following the Soul's aspiration, outlasts one lifetime.

Every field of education should be

glorified, and those who spend time on improving themselves through education, be admired and encouraged to do so at every stage of life.

Individuals should be able to identify themselves as SvaDhyayi – One who spends days in Self Study.

The quality of a nation is just the sum total and quality of education of its folks.

Refined societies and refined individuals, pursue knowledge and inner growth.

The Yogasutras, describe its version of yoga as Tapa Svadhyaya IshvaraPranidhana. The term SvaDhyaya means self Study. Tapa is effort. And IshvaraPranidhana is Obeisance to the Supreme Being.

Here, we must remember the

ancient Indian religion were about study. The Supreme Being were unveiled through study.

Logic, Grammar, the intricates of language, mathematics, arts, warfare, philosophy, all these formed foundational study for the aspirant. One chose one's own field based on own inclinations for deeper study.

The forms of music, and arts are for

instance forms of yoga, as they evolve the 7 chakras. For females especially, the study of the art forms such as music, dance, were all yoga in itself. The movements of Bharatanatya for instance imitate the movement of the energy up the spine. When done with the awareness of God, the One, Krishna, the God in the Heart, it is Yoga.

Ananda, or Joy, forms one of the

aspects of Sat-Chit-Ananda, the nature of the Divine being as described by ancient sages.

Society should be built such as there is expression of Great Joys, through noble forms.

Just as modern science is not about

banners, but systematically studies the 3D world, ancient Indian science sought to study the higher dimensions, worlds, and the 3D world as well. Thus one should not narrow down effort to this or that pattern – based on narrow ideas of ancient religion. Openness to systems of knowledge from other traditions have been a feature of all wise.

Building the 3D world alone, and

ignoring we are multidimensional beings, leads to a state of death of joys and purpose – and weakening of humans - that, the world is witnessing now.

False ideas of religion are

dangerous. For instance, the British and invaders leveraged false religion – to weaken and make Indians fight each other. The policy were Divide and Rule.

The groups now we find – the system of groups– and so on – is nowhere found in the Mahabharata. The four orders were by quality and action – not by birth. A Kshatriya were not so by birth. A maharathi were one who could fight tens of thousands of soldiers single handedly and not by birth. Neither Vyasa nor Valmiki – the greatest of Brahmanas were identified so by birth. Karna were not identified as a king and kshatriya by

birth. Karna were not prohibited from the Svayamvara ceremony, as the Mahabharata itself would verify – but later authors have made up those fanciful stories found only in fringe manuscripts.

The marriages of Bhima to a rakshasi, or marriages of Arjuna which include a Naga princess, none of these reflect ideas of the darker ages which spoke of marriage either within a group or other rule based exogamous patterns and so on – driving false divisions, not founded on ancient religion. These false ideas are to be discarded.

While familial ordering and traditions, and all to be highly regarded, and social structuring also highly regarded – the foundation is inner quality, and the

ability to perform action.

The other system, not found in Mahabharata, the exogamous marriage systems, are found in aboriginal tribes around the world, as Freud has pointed out in his work, "Taboo and Totem." It were never a feature of Aryan India. And it is not a feature of the India of Mahabharata, or Ramayana.

"Sarva Bhuta Hite Rata," wishing the Joy of all beings is what the Gita says, is the state of the adept.

Allow me to explain with an

example, how greed and false ideas are used to destroy a civilization.

In ancient India, as both Vivekananda and Mahatma Gandhi said, to be a good adept of religious ways, one needed to be able to eat well prepared beef. The ManuSmriti clearly says the same.

During the British era, Indian religion were falsely characterized as worship of cows, and India eventually became the biggest exporter of beef in the world. This were deliberately done, to divert the food chains to their nations.

Using similar strategies, the best of food

still gets exported away for the paper labelled money. How will Indians strengthen themselves then? If one is of good spiritual quality, the Manusmriti says, the organism consumed itself is blessed to become food. Similarly, the best of seafood, all gets exported away. Will India's requirement for higher quality food be fulfilled by such a foolish and greedy approach?

All life forms die, and it is sin to avoid proper forms of existence.

In villages often animals form a bond with the people – and just as one doesn't eat a pet goldfish, one doesn't adopt killing those animals for food – but that is not religion related – nor a core feature of Indian religions – but a normal human idea.

Africa is another example where the same strategy is used – surplus of the world's need of Cocoa, Uranium, Oil, wildlife, yet everything gets exported away - and they remain in poverty – because they are taught they need to give it all way for money.

Money is only a number, paper, and so on. A great focus on a meaningless number, only destroys. It even prevents intelligent planning. Joys emerge from life. And quality of life in its foundation is founded on plenty of food. Food emerges from proper farming practices. Both of animals and of agriculture. Even psychological quality of the individual depends upon high quality food. Meat in moderation provides the element of fire, as Ayurveda teaches.

Due to the Divide and rule policy

of the British when people hear the word religion they get the idea of fighting each other, or identifying with this label or that label, or even begin to talk of cow worship – the barbarian-British invented lie which is used as an idea to insult Indians and obscure the greatness of Indian religions.

Groupism and its wiring into the Indian constitution itself were done by the British to stain India's Divine Spirit. The words of the great sage Bhrigu from Mahabahrata is that, "There is really no

distinction between the different orders.. All the four orders, therefore, have always the right to the performance of all pious duties and of sacrifices." The groupism in India now though almost irrelevant in practice is held up by official practices.

The Gita says, the four orders were Guna-Karma Vibhaga, Guna means quality, and Karma is action.

And it is emphasized, in ancient writing, that the identification of the four orders were never by birth, but by the mode of action in which they were able to attain the Divine. In one life itself, one moves between different modes of action. Gautama Buddha were born as a prince, attains to the Divine, in the mode of the sage, and performs his Dharma of

guiding own people, in a different way, upon taking permission from his father, the King, to do so.

The form of social functioning now is that almost all humans are serving a social work, and there are none who can make brahmastras and so forth – and a kshatriya, or a brahmana, who is not falsely identified so, will be able to do such feats. If one does not have that prowess and is using false banners, he or she is merely fooling people and society, as a fraud would. Ashwatthama says, “As regards the different orders, Brahma gave unto each a portion of excellence.”

Anything that is falsely designed as an insult to human Spirit, is an insult to the Divine. The British wiring of groupism into India, and every official form, is one

such idea. And at the end of their academia in other nations, they use it to portray a negative image about India to the world.

If these false ideas are abandoned, and the true ideas aspired to, world over, the Indian traditions, and India, as a force for the Greater Good of the World, would be admired.

The truth here is a reflection of eternal ordering, and once people aspire to the truth, the natural Divine ordering and hierarchies appear on earth. There would be respect, humility, admiration, offering assistance, and so on, between the divinely ordered hierarchies. During the era of Mahabharata did they have official forms and documentation labelling people as belonging to four orders? No

artificial forms, labels, and dividing of humanity, is needed – and only serves to drag down growth of the Nation.

Eventually, and if not immediately, gradually, these ideas should be removed from the official forms. Those in every strata of society who need financial support for education and growth be given that, to the best possible.

In order to displace it, during an initial phase, those needing assistance, financially, can be given the opportunity to mention ideas of group in their appeals. And eventually, assistance should be based on financial background, and as a framework to support growth of talent.

As regarding what action is to be done by the individual, As long as one performs

own Dharma, which appears as a push from the Soul Planes of the Individual himself or herself, with a view of attaining the Divine, one is on a Divine journey.

The word Aryan in ancient days were used in the sense of Noble hearted. In Buddhist writings, the Buddhist adept is described as the Aryan. The determinant of Aryanism is inner nobility, not how pretty or anything as the foolish British and western academics have made it out to be.

The newsfeed people see, which are also controlled by powers at play, are used to feed these false ideas. Fringe incidents are used to push division in society. Even the genders are displaced from roles in which they will grow to Spiritual

Heights of Joy.

As for false religious divisions pushed - we are a nation that admires and adores celebrities even independent of any idea of religion. And that forms the evidence of the Greatness of India, in the aspect.

Remember, Buddhism, and all great analytic religions of the world, religions based on analysis and reason, arose in India. The Vedic religions founds itself on analysis as well.

India is the only land to have produced analytical religions.

The idea of strutting around under banners and labels and fighting each other is not religion, nor spirituality. . Nor is it about narrow food habits or entirely about outward worship ideas.

Spirituality is but study of the deeper planes of the universe, and a field of precision, reason, analysis, soul, heart, and so on.

“Unto that One God, situated in the heart of all beings, alone, resort,” says the Gita.

The amount of distortion the academia had done to the study of ancient traditions is immense. Buddhism is accepted, as the teaching of an avatar, in the Bhagavata. At Nalanda, Vedic studies and Buddhist studies progressed in parallel. It were Vedic-Buddhist university, and probably no artificial lines were drawn differentiating the essential ideas. The second teaching of Buddha, AnatmaLakkanaSutta, teaches the way to distinguish the non-eternal from the Eternal self, this is the essence of the Upanishadic doctrine as well. Brahman and the Clear Light of the Himalayan Buddhism are analogous.

The Zen Doctrine discussed ideas of the Self. Though, the Buddha often held the view, understand through own analysis and meditation, than through arbitrary words and definitions.

Just as Zen went from India to Japan,

one may bring the uniquely refined Japanese Zen to India.

Why not understand the templates by which Zen formed monasteries, and form beautiful villages built, highly planned and aesthetic around ideas of Zen.

Monasteries where people can spend a few years to self improve, are essentials of an advanced society.

Instead of running kids through a

treadmill of work into the grave, why not have it be norm to take a year off at 14, for Zen, or Vedic studies, in an aesthetic monastic setting selected by the Child? If the child so prefers, the child ought be given the option to study by himself or herself at own home. Another year or two may be spent for holistic improvement upon graduation. As technology advances, the need to work in a dumb way, in circles, to chain down society to machines, is both evil, and unnecessary.

Education in India needs to be

redefined with modern ideas. Imitating the west that has virtually died inside, would be deadly

Our textbooks now start by forcing kids to repeat in fear of punishment that the Vedic religion were animal sacrifices, and plant worship. And Buddha ran from home, and then displaced Vedic religion etc. Buddha acknowledged the Vedas, and even in the Sutras encourage the study of the Gayatri Mantra. So, these simplistic ideas that obscure sense, found in today's education, ought be discarded. They were engineered to divide and destroy traditions in India.

C hildren in a false education start

with the idea that all mythology is imaginary, and so is the Divine imaginary, only ideal is working for money.

Human is just a collection of atoms, own Soul and Spirit is imaginary, consciousness is never discussed. All these ideas reinforced through a cycle of punishments and “tests.” Is this education or a form of destruction?

Does anyone of us who are not doctors remember what the Liver actually does?

Were the education and the torture any use? Why do it then? A funny interactive

game along the line and we would all have remembered what the Liver is for.

At least they should be presented with the idea – these evidence suggest the mythology would have a basis in reality. Advanced art and ideas are found in traditions world over. Etc. Openness to ideas.

The solution to the dilemma is not a knee jerk reaction. But ought start with a great amount of funds, and planning.

If we have talent that can make the Bollywood movies – why do the NCERT textbooks look like done by the dumbest individuals on the planet? Redo all these textbooks.

A two yearly testing paradigm, that a child can take independent of going to

school, and being homeschooled is a good idea.

Employ the best of technology, gaming, bright art, and so on in the educational material, that is bright and generating joy.

A plan is the way forward to build a new paradigm. For a new educational system for India, An organization of the sophistication of a modern technological firm, ought be established, with a large and beautiful campus to support it – like the large campus of a software firm, with yearly funds at least that of four Bollywood movies. And with its own revenue generation plans.

An overall set of guidelines should be

presented – an openness to mythology, high quality gamified education, accessible to all, and so on. A new syllabus and mode of education.

Effort would be minimized if things are planned well. Assume, the teaching data is XML, different AI based voiceovers are possible and into different languages. Is the ritual of a teacher to be hired necessary? Leverage technology. Let there be artists in the team, and UI experts, simple elegant functional UIs for the online learning platform. Not as a set of hastily put together courses by a few teachers. But, start from scratch – its not one teacher that teaches, but a panel of experts in education, aesthetics, art, gamification, all work together to form the material. Instead of teachers, lively animated characters, updatable each

week or year, present the information.

Premium games based on the educational stuff, can be monetized. Even gaming platforms introduced.

Breadth of education is important. While introducing fundamentals of programming languages, why not have as optional a similar introduction to the structure Sanskrit? Linguistic typology and comparison to several other languages can make it an exciting topic. Teaching spoken Sanskrit and things, are of a lesser importance. Give children the foundational tools of thinking in the field, to learn further on their own. Use the tools of modern linguistics to enliven the subject.

The goal of education, as a field, is to

simplify things. “ You do not really understand something unless you can explain it to your grandmother,” says Einstein. An education that teaches a bunch of difficult circus tricks for competitive exams is useless. And not just useless, mind numbing and damaging for most. People do not even achieve physical growth when subjected to such inhumane torture. In advanced nations, they simplify whatever they teach.

The idea that more the torture and effort better the outcome is an absurdity that were put artificially into the minds of Individuals.

It is in ease that growth occurs. Abhimanyu who almost routed the entire Kaurava army, including Drona,

Bhishma, and Karna, out of the battlefield single handedly, is said to have grown up in great ease

Education simplified would allow greater assimilation of ideas. And then the student can apply himself , gently guided, further to studies that interest him. When specialization occurs let there be a greater focus. Given ease, children make themselves geniuses in every field. Let that Joy of discovery be sparked, and the flame kindled.

The greater the
planning, the lesser the effort
that would eventually be

needed. As I mentioned earlier, if the educational database to be used is structured as XML, updates to it are easy. Based off feedback, sections where understanding is difficult or students seem to spend a greater effort can be simplified, improved on and so forth.

The same organization can have a video games wing, an edutainment wing, animated encyclopedias of Nature, Oceans, and so on. These can be premium material generating a huge revenue over time. The quality of animations should be on par with Pixar, or any top animation studio.

Narrations can be lifelike, AI text to speech. This allows just the text to be updated in the event of an

improvement needed. This allows saving funds. Animations may also be so structured so as to allow ease of updating. Software engineering has a whole field of theory on that.

A city planning, architecture and aesthetics course highly well planned and designed with great thought, if made available online, India will have plenty of talent in that aspect. This is almost a necessity- as our universities at present do not produce the talent pool needed. And this precisely is the knowledge frame needed to build the nation's infrastructure in an

aesthetic way.

The general populace can also be educated on aesthetics and so on – through simple material. It ought not be like simple boring doordarshan stuff –

but ought have the **flair** and

dazzle of Hollywood and Bollywood. When the populace is targeted, the simpler the idea, the greater the reach. Great ideas can be put in a simple framework.

Simplicity, is the sign of a great idea.

Joyfulness, is the foundation of true

spirituality. Sat- Chid-Ananda were the way ancient spiritual texts described God. Ananda means Joyfulness. While Chid is awareness, and Sat is existence or the self-existent truth.

Familial forms, profundity of attachment, all these spark the Divine, and are thus the foundation of Joyfulness.

The words for knowledge and reason have divine connotations in our traditions.

It is through reason that we improve ourselves and the world around.

To uplift the world around, the

foundation is a plenty in terms of food, and, thus, health, And, aesthetic principles for building a more beautiful world.

Plenty in food is attained through plentiful farming. Not through export and economic dramatics. Technology can be leveraged to make vast non-GMO farmlands. Even desert lands can be turned fertile if underground water resources are technologically harvested. GMO and artificial food should be avoided. Nature is not superseded in her wisdom, by the passing ideas of humans.

When building own nation is glamourized, and people are given both the education and ample opportunity to apply their skills at that – Indians will work to build India. Now, the mode of serving other nations is glamourized. This works in the disfavor of Indians and India as a nation. Nobody greatly respects one whose sole goal is to serve another nation's enterprises. These are carryovers of the way the masses were taught to think in a British Era.

“Death in Own Duty is glorious,

Serving another's duty is fearful.” – The Gita .

Remember that often expensive

stays are designed as cottages.

Then why not make every cottage in India, simple and so beautiful it would be an envy to the world.

An education and awareness, along the lines, given to the masses will achieve this goal.

Also Nature and health friendly building material, Solar powered roofs, and ideas need to be explored, and such aspects of design that is Nature and human friendly, need to be made ubiquitous.

Just as our hearts ought be inviting of the

Divine, let the surroundings be so prepared. Let that endeavor be undertaken as a Duty to the Divine.

The Temple of Rama is own heart, and, by extension, own home.

A clear surrounding and

environment is a requirement of yoga - Is one of the Yamas and Niyamas.

The home environment may be made clear by discarding the unessential and adopting a beautiful design, perhaps as inspired by the simplicity of Zen.

With education in city

planning, classical art and other fields – our cities will be designed beautifully.

One may learn from different nations, the principles of design. India has always kept an openness in terms of receptivity to wisdom and knowledge.

Individuals should be given the courage and boldness to boldly follow their own fields of study.

Only by doing so can an individual follow SvaDharma which is nothing but the following of own Soul and God.

God in our traditions is not

understood as in the Sky, but as Situated as if the Self. Spirituality involves that inner integration. Yet, the individual Soul is not the Supreme Being. The Upanishads such as the SvetaAshvatara Upanishad is clear on it. The individual Soul may identify with higher states of existence, but as the soul is eternal, it doesn't become anything else. The word "Temple" or "Kshetra" refers to the human body, in the Gita. The outward temple is only a reminder and reflection of its dynamics as captured in architecture.

Large technology-driven-

agriculture based townships, and other ideas may be explored. These townships may be made joyous with modern facilities, a focus on life long education, growth, art, good games, and entertainment. Cities and towns should be planned around life , and not around daily dull work. Youth should be encouraged to explore all those fields, and those who break into new avenues such as that - appreciated. Those who work for own nation, should be appreciated to a greater degree. The programming in the Indian psyche after British is to work for foreign firms and

to try to out do each other at that – this needs to be altered. Indians should be taught to encourage the achievements of fellow Indians. We engage SvaDharma for finding the Self. It is not done for outward displays, and in doing we elevate ourselves spiritually, and the world around is lifted up as well.

The foundation for progress is

education. Making good education as broadly available as possible is the key. Are the old rituals of schools and benches and school buses necessary – in this era of technology? How much fuel and effort would be saved by gamified online platforms. Is it necessary to psychologically torture kids to educate them?

Ease and a great amount of

planning should be the initial phase,
of any endeavor toward growth.

While a lot of unnecessary

drama happens in the name of broad education, remember at the cost of a single fighter jet, or a single Bollywood movie, online fundamental education up to the entry to university level can be made free for all.

When this is done – it should be of highest quality - in terms of media, explanation, narration – should be entertaining, evoking Joys of study in the students.

The progress of the outward world,

rests on aesthetics, good architecture, joyous forms, and abundant, good food.

Export of the best food for money ought be avoided. Money cannot be had for breakfast. Traditional architecture has properties of bringing joys to the human mind, and life, as opposed to overly technological architecture.

Just as the Brahman itself creatively renews the world appearance, the ancient ideals can be expressed in newer and brighter forms, always. Ideas from various traditions may be absorbed for

the purpose. By traditional architecture, is not to be understood imitating the forms of a bygone era blindly – for one, we at the present era do not have an understanding of the way things were then.

Towns may be built drawing on ideas of aesthetics from different cultures – from Greeks, to European. But within a place, an amount of uniformity and planning adds to the order and aesthetics.

Proper planning on this will ensure, there are opportunities for the youth to both study, and to work to build own nation. Both in building the nation and wanting to spend time on a well structured society.

The best of Europe or ancient Greece were not formed by a lifeless honeycomb

of skyscrapers. A few cities may be built so.

Why not model village on Zen ideas, on ancient Japanese villages, other villages modelled on ideas from other traditions.

Zen had gone from India to Japan, and has been refined in various aspects of its Aesthetics, why not reabsorb its best.

European cities have avoided Skyscrapers, as unaesthetic. And beyond an external display a world where people are piled up in buildings to do work, is not the brightest of paths.

In this regard, it is a good idea to explore Tartaria and Tartarian architecture.

Exposure to animated mythology,

etc. will endow values. Mythology, as I had earlier said, people should be allowed to understand, is the product of history of a previous yuga- and not human imagination. It is to be understood that the texts may not capture the exact words of the personalities, and sequences of events – but the essence of the historical events. And the texts themselves would have had alterations and additions through history by those in power. Different manuscripts have different variants of the history.

Well studied portions such as the Gita

would easily have been preserved well down to the letter, while other portions of a text such as Mahabharata would necessarily have had additions and alterations. So, reasoning and inner wisdom needs to be a guide. What elevates the virtue of the world, is a good guide to selecting the best from the different manuscripts of the epics such as Mahabharata.

For both the young and the elderly – animations of mythology, done in a high quality manner, bringing out ideas of virtues, and ideals of life, ought be done.

That both the elderly and the kids of the next generation have access to meaningful entertainment that positively and joyously evolve their inner energies is a great duty upon us.

There need be not a dull moment in India, when we have such a vast repository of Puranas, and mythology. Dullness of any sort need to be replaced with active, Joy generating, bright patterns. The populace should have access to various presentations of these Puranas and associated texts. From accurate presentations of Sanskrit to the entertainment oriented, If not for that, why did the ancients preserve it for us?

In ancient eras it were the duty of an

Emperor to enrich himself through the study of Puranic Lore. We find mentions of that in the Puranas themselves. Why not enable every individual to lead a life of great enrichment, through the joyous exposure to the same.

Different paths exist to scientific progress.

One field that would be particularly beneficial in medical research is vibratory medicine.

If one explores online, particularly the Youtube channels devoted to that, generally, as a norm, rather than as exception, people report great benefits from healing frequencies. And the benefits can be easily experienced oneself. There is plenty evidence that this is more than just placebo, as, for instance, found in the research that were done by

Dr. Rife.

Water is affected by frequencies, in the quality of its inner vibrations, and works of Jacques Benveniste and insights in the books of Masaru Emoto would all provide starting points for further research.

Experiments of Jacques Benveniste suggested water holds the properties of things, even in the absence of molecules of the substance it were once exposed to. In the realm of quantum physics, this ought not be a great surprise.

Could the properties of herbs be studied by a process analogous to that adopted by Masaru Emoto, who suggested the subtle properties of a field affect the shape of water crystals?

Would a similar procedure help determine what healing frequencies or herbs need to be selected, perhaps homeopathically, for a state of the human body determined by its imprint on water.

Homeopathy maintains that things of a similar signature as the disease, heals the disease when administered in homeopathic dosage. So, would it be possible to view-identify the signature itself, in a procedure analogous to what were apparently demonstrated by Masaru Emoto? Would the study of crystal formation enable a field of frequency medicine to be eventually developed?

With proper documentation and research, it is possible to innovate new

fields of medicine and healing, without waiting for other nations to do the exploration first.

Experiments and double blind studies, would put the endeavour in the field of objective, experimental science.

And also by breaking through into a pattern of thinking, not followed by the officialdom now – breakthroughs will be found. Human health and joys, for all the advancement and progress in medicine, is at an all time low now. So if experiment is the measure of things, the outcome of modern theories suggests inadequacy of knowledge and improper practice. Official statistics put the usual medical system itself, as the third leading cause of death in the United States.

Effort needs to be made to ensure the

sugars in the market are organic. Excessive use of artificially refined sugars, done for profit, for instance, is almost as a weapon against human health now. Organic sugar cane juice and naturally prepared sugar on the other hand, is almost a thing that improves health. These factors need to be attended to, and guidelines made to improve public health. Just by suggesting that refined sugars not be used, and ensuring the production of sugar happens in healthy and organic ways, any nation now can uplift the health of its populace tremendously. And, so in the long run, economically benefit greatly - as a healthier populace is a healthier economy. If the markets get filled with unhealthy sugars, it is a national disaster of the sorts.

There is tremendous difference in the health impact of an organic product and one that is not. So organic farming, and a natural preparation process free of ultrafiltrations, and artificial additives, done for the preparation of sugar in India, in itself, would be a simple solution.

Instead of social media which is designed to destroy humankind, and weaken individuals, why not have a social media like thing online, where people share art related to mythology of various traditions. A level of gamification, and selection of the best art, and so on, can be done.

To keep interest, this would have to be done as any entertainment project is done – not as a boring platform put together in a jiffy.

From a view of ancient traditions, people need sealed fields to evolve, so people staying plugged to the machine, and

airing all imagery of their life to the machine makes a world of empty narcissists pretending to be happy, and trying to outdo each other in appearances of happiness, all the while sinking into more and more empty states within – and fooling others at the same time using filters, and displays. Social media has proven to be nothing but a form of individual and social torture.

In all traditions, people were urged to form familial sealed fields,
“Close the holy circle tighter,
Swear by this golden vine:
Remain true to the vows,
Swear by the judge above the stars!”,
wrote the German poet Schiller, who were greatly admired by Beethoven, Goethe, and so on.

In such joyous circles, is where inner joy soars as well. Inner divine strengths evolve in parallel.

Kids get programmed into that the whole goal of life is to somehow get center stage and find attention, while the truth is any who grows, be it a poet or a scientist, or a philosopher, or sage, seeks a level of solitude. To lead a meaningful life, one needs a level of separation from the maddening crowds, both energywise, and in a sense of where one's focus falls.

The purpose of life is the opposite of happy displays. Someone with substance would refuse to display a happy life to those less fortunate perhaps. Do we need to live to display the front tooth done in gold? And admire and like the fools who

do that? The worst of the human race get trumpeted to the forefront in a world of empty displays.

Point being, when such a social media is done, avoid it being a place where people post their own images and what not. Let the profile images, and appearance – and own avatar images be chosen from a database of perhaps cartoon-like characters. Let narcissism and posting own imagery be thoroughly discouraged. The goal of the social platform ought be a way of encouraging interests in mythology, and the Joy of sharing associated art, and friendly discussions. It is a necessity now, to nudge the world away from a mode of empty displays.

In a world where display is idolized, society will become a vanity show. No man or woman of substance will be admired. No strong familial framework can grow in such a world, and people will, as we see now, even forget the ways of good and Joyous interaction in the real world.

If animations are made – even simple

slides and drawing like animations – featuring the full read out text of Mahabharata – it made available would uplift the psychology of the people.

Because one improves oneself across lifetimes, study and exposure to great thoughts is essential.

Such artistic endeavors would also give both the elderly and the young a profoundly meaningful way of spending time with good entertainment.

Art thus should be along with its entertainment values, be made to serve a purpose of growth and bringing values,

and Joy.

The receptivity to ancient mythology, the ability to innately understand them and imbibe the values, gives the Indian psyche an edge over others. This needs to be leveraged.

So does the ability to easily study the Gayatri Mantra, and so on.

The Indian soul, being inherently spiritual, needs a fulfilment along those lines to contribute materially as well. Imitating a failed western society will only lead to an even greater disaster in India.

Planning,

ought be the first step in this regard. Assume we have an organization named, “ Agni.” It is started with a seed fund from the Government, and from businesses willing to take up the endeavour.

The organization, a national prestige symbol, deals with various aspects of bringing out the best of ancient India.

For instance, a wing dedicated to

animations can yearly bring out different versions of Indian mythology, such as the Mahabharata, suited for the era, such done in Grant Morrison's series.

Another wing is dedicated to making available high quality print replicas of manuscripts. Now, thousands of beautiful manuscripts of the Kashmiri traditions wither away in the wind. They have not even been properly digitized. People should be able to order collectible replicas of these manuscripts. This would ensure, its preservation as well.

Yet another wing, ought be dedicated to the preservation of Vedas. Now, editions of the Vedas with proper tone markers themselves are next to extinct. Double tone markers are not found in any print edition. Is it worthy of respect that India has not yet produced a word by word dictionary of the Vedas? And one such dictionary that were done for the Rig Veda had to be done by a German Mathematician - Grassmann?

As we have shown in various fields, once we achieve a level of organization and discipline, we are capable of feats better than and at par with the best on the

world.

Planning is the key, if we plan the endeavor the way one would plan a business endeavor or the campus of a software company, and put in funds, ensure, transparent handling of funds as every establishment needs to – ensure the forms are that of a well organized modern organization, then things will be easy.

In an era, Vedic chanting and its rules had to be preserved, and done with great effort by a few repeating the sounds. In the present era, now, is the time

to preserve these with technology. The best of technology can be used to engineer the most beautiful versions of the sounds of the Vedas. We invest so much in music and entertainment – why not the same effort and sound engineering to generating what would have been a once ideal sound of the Vedas.

Do we even know now the beauty of an original SamaVeda chanting? It had in an era to be done by those with limited tonality and musical skills, now is the time to understand the exact tones and form ideal sounds , using engineering, with ideal pronunciations, deep sounds, bass and all effects needed, to produce a

beautiful rendering of the Vedic sounds, particularly of the SamaVeda. In this regard, one needs to explore the texts themselves with precision, the audio should be from the sounds of trained singers and those with high quality sounds – perhaps a sound like that of Amitabh Bachan for the sound of the alphabets. The nasal flat way of chanting is obviously a distortion from later eras, and due to the fact the signers were not trained in signing as such, especially as regards the SamaVeda.

Another department could be devoted to an online easily browsable, high-aesthetic data base of Sanskrit texts which on mouse-over present the grammar and

meaning of each word. This can be done as a Wikipedia like project allowing public input, if necessary.

These allow creative endeavors to be present in the public. Only that way, through a proper mode of *action* can one improve spiritually. A greater focus on Focused Meditation is largely for one who has already touched the Supreme as the 6th chapter of the Gita says. “ For one who seeks to ascend to Yoga, action is the Path. For one whoa s already ascended alone is ease and tranquility of meditation the path.” Study is one of the major modes of action. So is good entertainment.

When such endeavors are done, it should reflect the outward forms of present society in terms of buildings, forms,

attire, rather seamlessly. We do not know what buildings were like in Ramayana or Mahabharata, as we are not on the same dimensional plane, but see just residue elements of those structures in this world-line, or timeline.

The Brahman is ever renewing and its forms in the present era, also are with a purpose. And the best of it can be drawn. If one begins to think Spirituality is about getting dressed up in the clothes of a few decades or centuries ago, one might entirely miss the mark of what were in the Aryan era.

Creativity, ease, the best of joyous forms and aesthetics, can be the guide.

Ease is the goal of a plan.

Periodically one needs to abandon a framework that is unnecessary, this is even necessary in legislation. The amount of laws of a state is a function of how corrupt the society is, as Plato pointed out. So laws need to be simplified, and virtue amplified, through a natural exposure to right education.

Every individual has

an own and unique role. Say between father and son, the difference is what makes the Yagna possible. “Be as a Father to us, O Agni,” says the First Sukta of the Rig Veda.

The western false ideals of equality etc, is a form of weakening. We do not respect our teachers because they are smarter than us, but because it is sacredness to offer them the position of respect, to those deserving.

The Individual has a unique purpose in the Universe, in the Yagna of the Brahman. Every position in the family, is

similarly Unique, in Dharma. Only when that form is served with humility, and in own Dharma is there joy. One of the modern ideas from the west is gender equality. No – that form of fighting is in itself evil. While kingdoms in India have fallen to hold up the dignity of women, the west teaches they were not given equality.

If the super market chains were to disappear, the false independence ideas would fall – that is to say, people should be aware that they are dependent on the Divine, and not on the false ideals and supermarket chains.

In the great yagna forming their own things in Heaven, man and woman have their own unique role.

Just as it is an abomination to label one

gender as the other, equality is a psychological abomination. Think of a world where a man is taught he is equal to or the same as a woman, and a woman is taught she is the same as a man. It destroys the Yagna, and weakens humans. The 3D world and displays of arrogance-equality is not the goal.

Remember fools striving to strut around as equal only shows inner emptiness. Greatness and strength inside appear as gentleness and humility outside. The strongest in the animal kingdom have the necessity to be gentle with the surroundings.

Regarding

farming, why not

imitate farming practices from the West – particularly regarding dairy, India could study Scandinavia.

False religion shouldn't be allowed to stand in the way. An animal is labelled divine and then allowed to die in the streets starving.

Proper farming allows minimal harm to animals, during their life. When ending

the life of food stock, to avoid cruelty, ideas from medicine may be explored, such as, and I am no doctor, vapors of liquid Nitrogen and endorphins.

Breeds of oxen bred for beef, can be introduced in India, imitating the farming practices of the West.

Definitely, there is nothing anywhere in India, that says the meat of such oxen is unfit for consumption, as the Ox is divine.

Herbs such as chilly are regarded

harmful to human health by Ayurveda, and is not even native to India. Gentle herbs keep the vibration stable, and allow a stable spiritual sense, and stable growth of the spiritual endeavor.

As per ayurveda, the taste itself, the Rasa, speaks of the property of the herb and of the food.

Why not explore recipes with gentle herbs. The Gita suggests ancient Aryan Indian food were similar to the traditional European in the use of a large amount of milk and cheese, were

smooth, were nourishing, and endowed health in the long run, in addition to being pleasing to the heart in taste.

There ought have been a worldwide advanced civilization in a previous era, and different aspects of it better preserved in different places.

Greeks, the Spartans, all pondered in great detail what ideal diet would be.

Food varieties and herbs from Europe can be introduced in India. Our own ancient pharmacopeia may be studied to find the best of herbs, that are gentle and thus.

Perhaps we might find gentle flowers that can be used as herbs for seasoning in the Himalayas. What an adventure it would be to pursue these – for the sense

of discovery, and for the greater welfare of humanity. It can be done with the same attitude of a journey to find the elixir of immortality.

Desert lands can be made to cultivate edible cacti, Date palms, etc.

Research may be done on the way sounds and vibrational fields affect the quality of plants and the food they produce. What about Vedic sounds of a high quality? Research is research when it does beyond the textbooks. Yet, none of these transcend nature, and sound levels where humans live, should be as Nature intended - peaceful, silent.

Flowers that grow wild can be introduced to improve the aesthetics of the land. Why not just sow around seeds of flowering plants and fauna that add to

the overall aesthetics. Food plants that grow wild and at ease in different regions can be introduced to deal with any shortage in the area. In an era of such technology and innovations of thought, that any individual goes hungry is only an evil artificial drama. And without any editing or engineering of food, natural practices, and a nature aligned form of technology and science – such as found in other advanced off world civilizations, involving crystals, vibrations, can all be used to bring out the best of produce.

Technological entertainment,

repeated editing of DNA, all these in the cover of improving happiness, or of health, are likely to be done by the forces seeking to enslave humanity. And we see these forces at work. Tech is now geared to do nothing but plug humans into a network of machines. These are done by forces invisible to the human eye, which seek to enslave humanity as the human soul can move a vast amount of energy in planes not visible here.

Is it coincidence that tech progresses only along those lines now. We have nothing of good entertainment, people are growing dumber, there is no real world tech such as hover cars, or anything of the sorts, AI begins to determine the route one may drive, and along that path even human driving would be deemed dangerous, and AI driving deemed safe.

So the forces at play seek to minimize human interactions of a good nature, and at the same time, maximize human trauma through a variety of ways.

It is as if a matrix is being built where humans will be slaves to machines. And this work is being done by humanity itself manipulated through a false education of lies. The forces at play

making humans do this do not have a great direct access to this dimension, so it is being done in stages and steps.

A technology-life separation is found in advanced civilizations.

Avoiding virtual reality games, and so on , let tech be leveraged to make better real world games. Protective suits with the ability to measure impact, or which slow down movement, can be used for sport forms of boxing, kung fu, and so on. Such games add to human Joys – and is not physically degenerating, nor is a plug into a machine world done for the mind, done, as in AI augmentation or Virtual Reality engagement of the brain.

The question to ask is – does the tech

brighten human spirit and allow amplification of good joys. Where in anient times we had to risk life to do the practice of a Samurai, with tech we can play the Samurai with safety. During the era of Bruce Lee, it were difficult to judge each other's martial arts prowess, without hurting each other, now with tech we can do all that, and set up an international Mortal Kombat like tournament, where no injury gets done, due to the protective suiting, and an accurate impact scoring can be done as well. That is, use tech to invent new forms of joyous, real-world sports.

All these endeavors ought be done in a way that lifts up the human Spirit, sport

with Principles, is a great way of evolving the human Spirit. In ancient lands, martial arts were often the way of training in Virtue, Dignity, Honor, learning to uphold own field, and so on. Some of the softer forms were Spiritual paths in themselves, and regarding an idea of this I recommend watching the Avatar: The Last Airbender cartoon series – and not the movie, which does no justice to it.

In the face of such trends, India should not feel pressured to follow along with what the dumbest parts of the West may do. If one keeps in mind there are always simple and easy solutions to any dilemma, and a good solution is the easy one, then it is easy to find a way through.

During a bygone era, on the planet Dubbore, the evil alien forces engineered a virus RNA to invade human DNA there. The DNA is what evolves the brain .And RNA can be used to edit the DNA. The idea were to edit out human thinking, goodness, the sense of Spirituality and so on. First education were used to tell people all that is imaginary. Then, an editing ensued, in the name of a medical procedure to fix an ongoing viral infection. The virus itself were an engineered one. Studies emerged showing that a high dose of Vitamin D, fixed things and people were virtually safe.

Some of the advanced nations did never lockdown over the virus – and remained safe. Yet, other nations believed the

better the lockdown the safer.

People blindly believing the guidelines peddled from the west should ask - why does none of those organizations recommend Nutrition in the event of a plausible health scenario?

The brain is a signal receptor. DNA editing plus brain waves, through invisible machinery, alter the state of the body, and the idea were to use repeated DNA – EDITING vaccinations, till the human body receptor, were more aligned to the alien entities than to the human soul itself. Once the brain is unable to receive soulful patterns, the human soul withdraws.

The situation were a good example of

where fear displaced rational thinking. An infected lung that is masked would lead to immediate death, or rather in a few days. If one had a cold and were asked to mask up and keep the infected air in the lungs – is it sound medical advise? Yet, governments were manipulated to mask up their populace. Again two fold impact – of destroying human energies, and engendering fear. A daily high vitamin mix suggested would have been a positive idea, that no government pursued.

We are in the midst of similar events, and even

freedom of speech is absent on these issues.

Do doctors not understand ventilators are useless if the lung is damaged? Ventilators do nothing to heal lungs, they only animate the muscles of the diaphragm, and is effective if the diaphragm muscles or something fails. Yet, absence of ventilators were said to be the cause of deaths. When elderly were put in those machines, it obviously resulted in panic deaths – ventilators were nothing but a tool of murder. A sinister agenda is at play on the world, and the root of it is polished guidelines emerging from the western world.

Nations that did not lockdown suffered

no great disaster, and even built immunity.

After each vaccination round public were given the hope it would end, yet six months from then another variant and scare were announced, and a booster dose pushed. Passes were introduced that needed a periodic booster update, as if the human were a machine to be periodically reprogrammed with RNA. Studies showed the vaccinated had compromised immune systems from repeated vaccinations, and were more susceptible to the emerging g new variants . These studies were suppressed, doctors who spoke up silenced.

The variants were released turned out rather harmless a virus to the greater

population, if proper nutrition is administered, particularly high doses of Vitamin D. The purported vaccines were infact nanotech and DNA editing. The media system were in place by the alien entities, and their human counterparts in the world – and the waves of virus, and what not were foretold as if prophetic accuracy, in order to condition the populace into fear. There exists nothing in science or tech that can predict a wave of a virus.

Tech that is beyond human imagination hid their appearances.

Why I discuss the incidents on Dubbore is , if such things happen on earth, India needs to take an easy approach. Ask what happened to Scandinavian antions

without a mask mandate? Is there any medical evidence that masks help health. Except in very close encounters of a particular kind, masks are virtually useless. They definitely let air in and out, and the pores are far bigger than virus particles. Further, they filter in the unhealthy air as well.

Why I discuss this here is now, the agenda is seems at play on earth. India hopping the way the west wants it to hop will destroy it along with the west.

Suggest the public to take large amounts of Vitamin D, and do not fall into the fallacy that the greater the public is suffocated, the faster a virus would disappear. Can you make fever or common cold disappear by doing that

nonsense? By punishments, masks, fines lockdowns would you make a less virulent common cold disappear? So do not violently pursue a foolish track without reason. The reader is encouraged to forward this book to those responsible for any social lockdowns.

The agenda would be to shut humans into households, and flats, and plug them into a network of fast internet formed by over 50,000 5G satellites, and then introduce embedded vaccine passes, that is chips embedded in the human body ,to directly connect the human into a forming technological matrix space, and harvest him or her for the soul's ability to move energy. Another group would be edited out so that their human forms may be taken

over by the alien entities.

While massive month long protests happened in European nations, the public in other nations were kept ignorant of it by the evil programming-news media. Is it normal? Ask yourself what is the agenda?

Technology just because it entertains now, or offers a salary, is no path to a Eutopia. Everything we have here from Television to computers were based on ideas such as circuitry found in deliberately crashed alien vehicles. The Pentagon has officially admitted aspects of this. *NY Times* ran an article titled, "No Longer in Shadows, Pentagon's U.F.O. Unit Will Make Some Findings Public," in 2020. *The Independent* reported on 24th

July, 2020, that, “A Pentagon UFO unit will make some investigations public as ex-advisors suggest that “vehicles not made on this earth” were placed in US government storage.”

Anyway, back to why they gave us this kind of tech had to do with an agenda of weakening and taking over the human race. Things such as the television has been virtually used to programme humans out of a normal human state. The social media agenda is similar – it infact allows physical access to humans, when humans project their images and energies into the machine. The whole field is evolving with one goal – plugging humans into a virtual reality. And DNA editing, and locking humans into their homes, and then the brain directly into

the virtual world, increasingly.

If this discussion seemed out of place in the book, well, this is what we are in the midst of. And the real world needs to be discussed for what it is.

Ayurveda itself can be taken

forward in profound ways. For one, it is impossible to mass produce tonics with rare herbs. So, the homeopathic idea of making dilution potencies can be explored on ayurvedic wines prepared. The initial batch can be done with a great amount of care to identify the right herbs, and then homeopathic dilutions prepared. Ancient India explored under the guidance of sages, wines with divine properties. Instead of viewing it as a business now, why not elevate the art of wine making, as the French and other nations have, with Himalayan flowers and other rare herbs. If a more refined

process of wine making can be understood from the European nations, study it, and have that form integrated into wines made of gentle herbs of India.

In Europe as well, this being a high art were once done by monks and sages.

Is it possible to merge the tonic sophistication of Ayurvedic recipes with the refinement of European wine making?

Language and literature were one

of the most highly regarded fields of study in ancient India.

Why would it be that not one illustrated edition of Mahabharata in English exists?

Even the translations done are done by individuals. Why not have a group of editors and translators to make highly readable translations, applying the best of modern theory that adds to the readability of texts.

It should be an ideal that every household has a highly readable and fun to engage version of the Mahabahrata on the bookshelf.

When one works on these fields, own being is elevated. When one works on a technology exterior to the human being, the human is gradually weakened. So there needs to be a balance.

Technology should serve human evolution as multidimensional beings. Let it ease work so that the human may engage greater endeavors of inner growth. Let technology allow us to find more time for real world joys, friends, and family. And not take away all that from us. With wisdom, the position of technology ought be determined.

There is a document speaking of how there were a secret mission to an extraterrestrial world, the travel where sponsored by the aliens on their craft. Apparently a UFO had crashed, and

finally when they managed to contact home, and return, a human crew were allowed to visit their planet. The apparently true story is documented in, "Secret Journey to Planet Serpo: A True Story of Interplanetary Travel."

Well, the point of mentioning it here is to say, that humans have interacted with advanced species, and often the advanced species live in homes far from any industrial area. Nature aligned homes, their homes are often sacred to them, they often have a daily form of spiritual work, engage in evening games outside, in the open and so on.

While on the subject, it would be a good idea to read, "Alien World Order: The Reptilian Plan to Divide and Conquer the Human Race," by Len Kasten.

Plugging oneself into machines or gawking at social media and phones all day is not exactly technologically advanced.

A lot of the advanced alien species I am aware of do not develop video games, do not have a movie-entertainment industry, have a deep interest in Spiritual things, and so on. Otherwise, they would either be evil, enslaved, or gotten extinct by technology.

The universe is extremely Living different worlds exist, and even the Sun and Earth are Living organisms. The modern education seals the brain away from the idea that Life is found everywhere in the universe. The human did not randomly evolve – there is no evidence of once species evolving into

another, say a duck becoming a geese or a horse. Minor alterations can occur within a species.

The human DNA is an expression of the earth DNA, which in turn is an expression of the Solar DNA. The different differentiations of the Solar DNA exists in different star systems – thus not just the human form, but even languages such as Sanskrit exists on different planets. An alien friend told me, “I do not know about other galaxies, but Sanskrit and Vedas are everywhere in our galaxy.” So does English exist on different planets. The forms of communication of more evolves species are often telepathic. And telepathy is not language dependent. The thought appears in own language.

Those who seek to evolve as Souls, as Beings, on the Greater Time, beyond a life even, ought take up profounder endeavors. One of which is to deal with language, mythology, and so on. We have spent billions of dollars on the software industry, have we managed to write down the Ashtadhyayi in modern programming language notation?

By the first endeavour we have made a nation of lifeless youth. By the second we would have made a nation of vigorous geniuses, living a joyous existence of discovery of greater truths, from within language itself, and from the profound ideas of the ancients.

The legends of people gaining divine prowess, or growing in a divine sense through tapasya and so on are far from

“imaginary,” as the academia now on earth would force all scholars to say it is.

Root sounds of Sanskrit need to be listed, and database of associations of sounds of various world languages can be formed. Could we map the whole of Mahabharata to the root sounds and make the study of Sanskrit as easy as the study of a programming language, and understood by effortless example as one reads the text of Mahabharata, on a database giving grammatical and etymological breakdown.

These activities, not for an immediate greed, evolve oneself. Further, that is what stood apart great cultures from the lesser. Germany of an era were great not because of Skyscrapers or tech, or people walking around going beep beep and

gawking at nothing but cellphones, but because of the philosophical pursuits. The exact same, to a greater extend, can be said about the Greeks in their glory.

“That which cannot form the subject of language, cannot be acquired by any one,” says the Mahabharata. But for that which is beyond human language, the Brahman, the appeared world’s understanding, the understanding of the Vedas as pure sounds, all need to proceed from a deep understanding of language.

Why do we take up the forms of

life – family and joys? For one, familial relations have a reflection in the eternal and are thus a sacred reflection of the Eternal. Building a great families endowed with wisdom, is the way a nation builds itself.

We see legends as of the Ikshavku dynasty in ancient India, bringing forth greatness into the world.

Instead of engaging the family ritual

emptily, all activity and associated joys can be so structured that it forms foundation for spiritual growth, of the individual. On the earth plane, which is another layer of the spirit this translates to worldly achievements, joys, prosperity and so on.

To give an example – the very act of preparing food may be so oriented so as to intensify the bright energies of the individual, joy in terms of taste, and joy involved in the preparation, reason in terms of active exploration finding the right ingredients, the inner spiritual state of the person preparing the food is all

what forms the food. A spiritual endeavor in itself. If that food is offered to the Living Sun, in a thought, and then had it is spiritual in nature.

This idea of offering may be understood from the book on Sun Worship appended. The Individual's body is a part of the earth, which as a planet, is one of the Solar Chakras. So the offering is by an aspect of the Sun, into the Sun. using the Sun itself as the instrument of Offering. Yet, not to be understood without the sense of Devotion and Humility involved in the offering. And the worship of the Sun, done by the great warriors is a symbol of Inner Strength at the same time.

*“brahmarpanam brahma havir, brahmagnau
brahmana hutam . brahmaiva tena*

gantavyam, brahma-karma-samadhina, “
Says the Gita.

Just as scripture has different planes of meanings, the verse also implies that observing the vibrations, from the brahman forming the animation of action-awareness, and engaging, even if just by the awareness, and offering that movement back into the brahman, one establishes the awareness of oneself as the Silver planes.

The reason behind even various forms of ornaments, for females, were to strengthen the chakras and so on. The necklace binds the neck and heart chakras. The forehead ornament were to amplify the forehead chakra. But without inner spiritual evolution, outward forms becomes empty.

In the words of the Japanese sage Ame No Wakahiko, which are not inaccurate, marriage is a sacred ritual entered into for the purpose of attaining the Divine worlds, through unwavering devotion and adherence to SvaDharma. The Sanskrit word vivah, for marriage, means vehicle for return. Wakahiko says the lamp is a symbol of the marriage flame, and the principle of brahmacharya which the Yogasutras say is unalterable by place or time extends into marriage by the principle that the union ought never approach the state of disruption of neuroanatomy and the vital on any plane of awareness, the lamp kept lit in its own fuel. "I am Love that is not in disalignment with Dharma," says the Gita.

Endeavour is for the purpose of evolving oneself Spiritually. But without a foundation, it becomes an empty form of greed.

The study of any field, intensifies the bright light within.

Games intensify the light. Good interaction among friends and family, time spent with a pet all evolve the light.

For such a spiritual evolution to happen a foundation can be given to it through frequent meditation, study of the gayatri mantra, and the family members themselves urging each other on in such joyous patterns of improvement, study, and life.

In ancient Indian traditions, it is

thought the One, or the One God shines forth inwardly as well, so the spiritual effort is to integrate oneself into that Light, the Light of the Soul, the Light of God, as seen in the Self. So it is not an idea of following an external entity or outward worship – but of establishing oneself as an integrated individual Established in the Soul, the Self. The Self is beyond the ego, beyond the mind.

That One God is thought to appear as an Individual and were identified by the sages as Rama, Krishna, and so on.

Original Christianity, as found in early

writings, highly respected by the ancients such as the poem "The Inexpressible One," in the "Secret Gospel of John" speak of the same exact God, and reflect the Gita in the description of the One.

The Dua of the Arabic traditions have a similar goal of driving the energies up to the Higher Chakras, and the Crown space, where the Light of the One appears. The palms facing upward, drive energies, thus.

That Inner Light of Soul, is the Light that appears at the pineal during meditation, the Clear Light of the Day for Tibetans, the Great Brightness of Zen, the Descending Dove of Christianity, etc. The Seven Charkas and the Light are spoken of in the Latin song Veni Sancte

Spiritus, for instance.

“Do not hold on to me.. I am ascending to my Father and your Father, to my God and your God,” says Jesus in the Bible.

The Union with the God, the Father is Yoga. Yoga, the word, has the sense Union. The word Purusha, Man, is used in ancient Indian texts to refer to the Supreme. Son of Man, and Son of God are used interchangeably in the Western Traditions.

Thus, we should hold the understanding different traditions present that truth in veiled form. And should have the understanding God has veiled secrets for study in traditions across the world.

“ People around the world follow my religion” – The Gita.

A phase of Brahmacharya is

necessary to build spiritual strengths and clarity of the mind necessary for great endeavors. The youth should be given an understanding of this principle, that in inner virtue originates all worldly joys. Through Brahmacharya, one prepares oneself for a successful familial mode of existence.

Brahmacharya of awareness establishes brahmacharya of form.

In ancient India one kept a state of Brahmacharya from age 12 to early twenties before entering the virtuous familial mode of existence.

Pranayama as described in the appended book, and Gayatri Mantra frequently studied, good friendships, good entertainment, good food, exercises all establish the inner vital in a rising state, as needed during the Brahmacharya endeavour.

When starting such a endeavour, it is good to purify one's body with a fast – not necessarily a water fast – but anything healthy. Then gradually introduce healthy foods.

Diet has a great role in determining the quality of the body and the mind.

It is through the AnnamayaKosha, or the food-formed-body that the Inner Sun, or the Soul is to be seen.

Bhagavat Gita recommends Wholesome,

tasty, nourishing, smooth, pleasing to the heart, strengthening food, of enduring properties. Spices, ideally, should be avoided and replaced with gentle herbs, use of cream, cheese, etc. ought be greater. Food habits of traditional Europe have health endowing aspects.

Family or friends together may

undertake a few days of intense study of the Gayatri mantra – to brighten themselves, the world around, and as a spiritual upgrade. Together, it is easy to encourage each other to make progress. During these days a few hours of study may be alternated with games, good food, and good familial entertainment.

Pranayama, and Gayatri Mantra, together with forms of meditation such as Zen form a full path. The meditation guidance videos of the Zen teacher Hinnerk, form a good introduction to Zen. The Book “Zen: The Art of Simple

Living," by Shunmyo Masuno, is also worth studying. The book on Zen meditation by the author, also offer insights and is published under the name Dao Re.

And the endeavor to improve oneself spiritually, is to be made part of the family life itself.

Dullness in terms of the will to improve oneself ought be destroyed out.

Technology has often proved to be

that factor that destroyed societies and civilizations.

So, only when on a foundation of wisdom does technology bring Joys, in the long run. Things such as social media and what destroys the energetic boundaries needed for individuals to evolve, structure themselves, and for familial joys to grow, ought be discarded entirely.

Pushing children from a early age on to simplistic and brain numbing fields of technological work, ought be avoided. It generates a society of things that are

slaves to machines. Societies grow when each individual is allowed the opportunity of unique growth.

Vedic Mathematics associates the

alphabetic sounds of Sanskrit with dimensional number domains. The vibratory property of a number domain is the vibratory property of that dimensional plane of the Origin Sun, and the awareness associated with the sound is of that domain.

The Sutras of Vedic mathematics were found in an appendix to a volume of the Atharva Veda. Several such appendixes that existed to Vedas have been discarded, and virtually lost as the

official editions were prepared. Is it possible to rediscover, scan, document and make available online replicas of these treasures?

This needs to be done with a goal of preservation.

Vedic mathematics has survived, and now exists as if doing a balancing act on the edge of a cliff from where it could disappear any moment. And only due to the writings of a monk of the Sankaracharya order, and a scholar named Dr. Kapoor did it survive. Dr. Kapoor were the first to point out in this era, to the wide-world, the association between the Vedic Sutras, its alphabets, and deeper domains. They speak a different language people do not generally understand in the modern

view. These insights need to be studied and documented – with the tools of studying the language of different world.

At least the foundational ideas, the precise forms of the Sutras, and the number value associations need to be preserved.

In the study of the Sutras, the vibration reveals what is beyond Vibration.

The number domains, as I understand, are geometric view rotations.

A world of dimension n made of surfaces of $n-1$ order, and the scanning dimension of the n domain being of $n-2$ dimensions. The first publishing of the idea that the axes of a n dimensional word are $n-2$ dimensional, and the boundaries $n-1$ need to be attributed to Dr. Kapoor.

Associated ideas, I plan to discuss, in greater detail, in a future appendix to the book, as the author's studies into the field, despite having achieved progress, are on an elementary plane as of now. And also, as the attempt may significantly delay publication of the present volume.

For now, I document here the data on the available to me, from the sources mentioned above – that is the form of the Sutras, and the alphabetic associations with the number. Here, a number such as 4 denotes the volumetric dimension 4, the perception of which is symbolized by the four heads of Brahma.

The author had written to Dr Kapoor on the field. In an initial email, interestingly, Dr Kapoor pointed out that the use of the

mind is to be transcended, and the truth directly glimpsed, and that thinking is merely using the mind.

The movements of the mind, Chitta Vritti are to be absorbed and stilled as per the YogaSutras, “and the Observer abides in Own form,” says the ancient text.

Remember that the mind is but a sense organ in Buddhism, it merely draws inferential patterns from available perception of surface phenomenon. This fails to unveil the inner geometry, and the geometry of the observer frame itself behind the phenomenon. Of the two interactions I had from Dr Kapoor the second urged me to understand directly the dimensions up to dimension 9, that is the 9th volumetric dimension, or 9D, and that for the discussion we would have

would be a necessary starting point. Understandably, I am still in the process, and I am yet to discuss anything further with Dr. Kapoor.

But, the Sutras have led me to insights from a different angle, perhaps. The Sutras when repeatedly studied, unveil their own, and uniquely, to the Individual, a view of the world hidden to the senses.

That which one sees in such an endeavor of study of the Sutras is to be noted down. And what falls into a framework of reason, eventually, studied. An initial step is to begin to trust the visions of the Soul planes and associated structures, projected to the mind.

Again, the modern approach is one of documenting sensory data, and drawing

pattern based inferences between them, if we are to take the western philosophical view of science as experimental. Even if we use instruments, ultimately it is the sensory input at the root of experimental data.

In a way, thus, of Western science as well, Observation is the foundation, but it limits itself to the observer frame perception-map or restriction onto a 3D world, through the DNA matrix .

While western science holds that the outward world is to be observed, Vedic view is that the geometry of the observing system itself is to be studied. The world perception is not outside, but is a map of one's inner systems, the Origin Sun, isn't entirely in a sense outside, but is situated as the 6 fold

chakras of the human, the Sun itself being 6 dimensional here in the midst of the world of phenomenon of human experiences here. The numbering of the chakras, start with 1 at the base of the spine to 6 between the eyebrows. The point between the eyebrows has an association with the origin of the human frame thus. In the Gita, for still meditation, the point is described. One understands the body as in the Silver-Mercuric, the Brahman, and then proceeds in that state into an absorbed meditation on the point between the eyebrows.

The heart chakra being the 4th, is a point of entry from the 3rd dimensional world onto the 4th dimensional.

The human body itself is perhaps an

expanded view of the perception guided in evolution by a Bija, or DNA, in a 6D box. The other lower dimensions are as if boxes within boxes.

The foundations of western mathematics are yet at debate. Where do the axioms emerge from? Are they arbitrary? Do they reflect a fundamental truth? Western philosophers remain at debate.

Vedic mathematics understands the axiomatics reflect structure of the dimensional geometry through which the observer views the Universe-phenomenon. Understanding directly the self-existent is the foundation of axiomatics, of the Vedic system.

Sounds as vibrations, are associated with the nature of vibrations of different dimensions, and the dimensions are

associated with the corresponding number.

The alphabet क K is associated the number 1, And is also associated with either 4, as well as 5, the domains of Brahma and Shiva, respectively. The alphabet र r is associated the value 3, but when in the marker form above the sutra line, that is in conjunction with another alphabet and occurring before it, as the sound combination rv, or as in the sound *Dharma* is also associated the number 2. After an alphabet as, for instance in the sound combination tr, or as in the word *Prajodayat*, the sound r is associated the value 1. In Devanagari this form of r is denoted by an angular line, underneath the alphabetic form preceding it. These three associations of r has got to do with the structure of linear space in 3

dimensions, apparently. These number associations are again from Dr Kapoor's work. That the different forms arise, "availing formats of single, double and triple linear axis of 3-space," is what Dr Kapoor, in his email to me I quote, says.

In the above paragraph, I document the alphabetic forms which apparently have more than 1 association.

These associations are self referential, I would argue, in that the expanded DNA, the brain, has in its activation patterns geometries of deeper dimensions. The sound is predominantly activated by the geometric perceptions of the dimension to which it is associated. The sound is the auditory view of that world.

Number Associations of Devanagari

The vowels and associated numbers are,
 अ 1 इ 2 उ 3 ऋ 4 ए 5 ओ 6 ऐ 7 औ 8
 For a vowel for dual length such as आ ,
 or ई , the associated value is multiplied
 by 2. Thus, आ, would be associated with
 2, and ई with 4 .

The alphabets of Devanagari such as Ka,
 Kha, and so on, written in usual order
 form a 5*5 grid. Ka is at position (1,1),
 Cha is at position (2,1), Nga is at position
 (1,5) and so on. The value associated with
 the consonant is sum of the indices
 minus 1. Thus the consonant K has the
 value 1, the consonant Ch has the value
 2, and so on. Note that the formation Ka
 is K+a, and thus takes the value 1 for K,
 and 1 for a. Cha is ch+a, so has the value
 two for ch, and 1 for a . Ta is in the first

column, fourth row. Thus (4,1) and the consonant T has the sound thus, $(4+1)-1=4$. Ta is T+a, T is associated 4, and a is associated 1.

The antastha letters as associated with these numbers , य 1 र 3 ल 5 व 7. Note that Ya is infact Y+a, य् + अ, the association of the number 1 is infact with the form य्. Thus, a more accurate expression would be to say, य् र् ल् व् are associated 1, 3, 5, and 7.

The Ushamana letters, श 2 स 3 ष 6 ह 9. Note that श is infact श् + अ, the association of the number 2 is with the form श्. Thus, a more accurate expression would be to say, श् ष् स् ह् are associated 2, 3, 6, and 9.

The Yama letters,



These associations, were, in ancient days, to be directly perceived and understood. And when the sutras were studied, one associated the numbers with the alphabetic form to gain a view into its world, an awareness of its dimensional structures and mechanics.

The associations of numbers to alphabets of the word, ॐ, would be 3 for

ॐ, 3 for ॐ, 7 for ॐ, and 1 for ॐ.

Each of the dimensional domains, I guess, is a view of the unaltering origin, or as if a lens through with the absolute

reveals itself, in an aspect. It seems to me as if a rotation of these dimensional domains, in the patters of a universal DNA, unveils different views or perceptions of the underlying unaltering eternal. So a dimension or a number is also a view into aspects of the Brahman. And dimensional spaces exist as if dimensions within dimensions.

The Vedic Mathematics' Sutras are:



एकाधिकेन पूर्वेण । निखिलं नवतश्चरमं दशतः ।
ऊर्ध्वतिर्यग्भ्याम् । परावर्त्य योजयेत् । शून्यं
साम्यसमुच्चये । (आनुरूप्ये) शून्यमन्यत् ।
संकलनव्यवकलनाभ्याम् । पूरणापूरणाभ्याम् ।
चलनकलनाभ्याम् । यावदूनम् । व्यष्टिसमष्टिः ।
शेषाण्यङ्केन चरमेण । सोपान्त्यद्वयमन्त्यम् ।
एकन्यूनेन पूर्वेण । गुणितसमुच्चयः ।
गुणकसमुच्चयः ।

The Vedic Mathematics' UpaSutras are:



आनुरूप्येण । शिष्यते शेषसंज्ञः ।
आद्यमाद्येनान्त्यमन्त्येन । केवलैः सप्तकं गुण्यात् ।
वेष्टनम् । यावदूनं तावदूनम् । यावदूनं
तावदूनीकृत्य वर्गं च योजयेत् । अन्त्ययोर्दशकेऽपि
। अन्त्ययोरेव । समुच्चयगुणितः ।
लोपनस्थापनाभ्याम् । विलोकनम् ।
गुणितसमुच्चयः समुच्चयगुणितः । ध्वजाङ्कः । द्वन्द्व
योग । आद्यम् अन्त्यम् मध्यम् ।

In an ancient Himalayan monastery,

now taken to another dimension, and invisible to the human eye, they practice a meditation of walking naturally, while saying the first Ganita Sutra, silently inside. In the walking, the form and movement is understood as the universe itself in evolution in its mathematical mechanics.

The same is done with the first UpaSutra then, which in meaning says, “By analogy of form.” The form of the appeared human has analogous aspects with the unappeared.

Friendship of a deep sense, and

encouraging study and progress, especially inner progress, for the outer follows naturally, should be encouraged between fellow Indians.

The encouraging of superficial material growth alone and judging people on material hustle ought be entirely avoided.

“Inner Strengths emerge from Friendships,” says the Yogasutras

N either should the ideal of life be

taken as serving nations that looted us and still attempt to thwart our growth.

If a group of people have repeatedly proven not trustworthy, see them for what they are. The Chinese have described how the “Pink Barbarians” had no noble ideas in war, and would turn the population against themselves in order to loot. Not that a sense of antagonism should exist, and not that we shouldn’t forgive what is past, but one ought see people’s inner nature for what they display themselves to be. Attire and

outward drama should not be a measure of substance, inner worth, and goodness.

As the Brits have even failed to apologize for incidents such as the Jalian Wala Bhag, it ought be understood that their ruling factors are a subhuman species.

Avoid blind imitation of a

western society that has already failed in several aspects. A great amount of programming to weaken the individual, destroy values that strengthen ourselves, and introduce divisiveness, is done through the media.

Duty to oneself, and one's own

family, ought be held in the highest regard.

P

erforming the duty unveils the

spark of the Divine inside. When worldly outcome identification is avoided, yet action done with the goal of benefiting the world and oneself, the awareness on the Light inside, the Light evolves within the individual. This is the yoga of action. Duty also involves aspects such as self-study and improvement.

False Brahmanism which has no

foundation either in Scripture or any science of Genetics – should be avoided. The false ideas have proved a reason why spirituality were destroyed in India.

Vedic chanting and traditions

ought be revived from the ancient texts themselves. Technology, audio engineering, and text to speech, can all be used to generate high quality rendering of the Vedas, Deep and strong tones should be used, the nasal mechanistic way of chanting is definitely far from the ancient way.

The mode of action ought be what

evolves the Soul. Don't blindly imitate every passing trend.

Good endeavors in the world also

have the quality that they bring the results of good action - Which involves a good future for the doer.

Action in the world is finding an

endeavor that uplifts the world, and making the best use of one's abilities to do good for the world. This is different from blindly working for money, which makes humans victims of the monetary system and thus takes away own freedoms, often engenders loss of virtue or punya, and is damaging to oneself and the world. In the former, the motive is to do good for the world and in the process make a display of one's abilities.

Good friends, when they come together and build ideas to uplift the world, is good action in the world. Even the discussion of those ideas, done with a sense of ease over the years, is a positive energy transformation on the world. The evening talk of Socrates and friends altered history.

Simple ideas discussed, interesting bits of knowledge discussed for fun, time spent in meaningful talk, all these are profoundly evolving of the human.

Even for simple endeavor such as

study of a field, friends should naturally interact. Discussion of ideas is a form of magic in itself. And a refined way of spending time. Even if the ideas are simple, people on a similar intellectual plane can discuss things. The writings of Plato are simple evening discussions Socrates and friends had.

Art, had divine associations in

ancient India. Amongst the Greeks of this era, the theory of proportions and aesthetics, we find taken to a height. It is good to study these fields.

The Sangitaratnakara, an ancient

Indian treatise on music, starts with describing the way Music starts as an impulse from the Brahman plane, and evolves through the geometric frame of the body, the various chakras. Study of any field in ancient India, were thus a window to the study of the Universe, and the universe Inside. Just as modern medicine teaches what we see is but vibrations in the brain. The outer universe is only an interpretation of the vibrations in the observers own inner

frame. The essence of these ideas need to be understood and in a new framework, all these can be researched, and understood.

A great amount of ease is

necessary for progress. Hurry destroys both inner growth and stable world endeavors.

Ease and anchoring are attributes

of the adept. Sukham and Sthiram are the words yogasutras use to describe the yogic position. This is also interpretable as that the inner state of a yogi is ease, sukham, and anchoring, sthiram. The anchoring is to be understood as to the Brahman, the Mercuric-Silver appearing planes.

Family should first and foremost

ensure and support each other's spiritual growth. Family should endure together patiently, through the years, ensuring each others' spiritual growth. Time should be spent in discussion on ideas from different books studied, and so on.

Study broadly, Discourses of

Epictetus, Yogasutras of Patanjali, the writings of Zen all endow insights. The Alice Bailey commentary on Yogasutras, done under the guidance of a Tibetan teacher, is worth studying. So is Alice Bailey's book "Glamour: A World Problem," a good read. CC Tsai's translation of Dao De Jing, and translation of Zhuang Zi by the same author, under the name, The Way of Nature, can be studied to gain insights.

Joy, life, spirituality , progress, proper

world endeavors are not different fields. The young generation can thus, form both highly spiritual and joyous societies. As Joy emerges from the Soul - without a spiritual foundation, no enduring joys, nor a bright society can exist.

The very feeling of Nature, and the

joyousness of a place, depends on the nature of humans there, and it is never the other way round. If not, one would be able to draw a correlation between how good a place is in appearance and how happy the people are there. If the humans are devoid of Spirit, very nature there begins to feel empty and dull.

Get your family, and friends to

read this book.

Till the nation is uplifted, keep sharing the book, as widely as you can, and in a steady way, over time.

Explain the ideas you gain through your study to your parents, to immediate family.

To elderly parents unfamiliar with English, explain the ideas of the book in your own words.

Through the exchange of knowledge is the way a human society is enriched.

And thus, one also enriches oneself and

own family beyond one lifetime.

Do not understand scripture

superficially. Remember that often the author were thinking on a far higher plane than the readers of today. So repeated study brings greater insights.

The words themselves have different layers of meaning, often unveiled by the sound itself. Simple, patient study is the key to understanding deeper.

The text Bija Ganita of

Bhaskaracharya, for instance, at the beginning, after starting with words such as, "To the One Seed of the Entire Appeared Universe, The UnAppeared Ishvara, and to the Number, I offer Obeisance," proceed to a statement translated by Westerners as "What is 4-1?". In fact, the text is literally asking "Understand the way the 3 dimensional world emerges from the 4 dimensional."

The perception of 4 dimensional volumetric space were symbolized by the 4 heads of Brahma. Of 5 dimensions as the 5 heads of Siva, and 6 dimensions, as the 6 heads of Vishnu.

Avoid building false gurus who

are fed glamour, and then end up using that glamour to fool people.

All the understanding needed is written in simple and plain language in our ancient texts. The idea that it is something unapproachable is false – and is used to keep people from understanding and studying on own. Remember, ancient texts are clear on this point. Yogasutras say “Svadhyaya”, Self study.

P

ranayama and the Gayatri Mantra

were central features of ancient Indian religion. The next few parts of the book will introduce these ideas. Before, that is described another view of the ancient science, a way of achieving happiness.

Sharing around this book, in itself is
a virtuous act of uplifting India.

A Path To Happiness

DILIP RAJEEV

The year is 2021, the world is experiencing a death by technology. Within the pages of this book is wisdom that will once again spark joys in the world around, and thus will, if spread widely, save the world from the disaster.

I urge the reader to ponder deeply the principles outlined, and to share this book widely, as a warrior of Light would.

What I describe here is an ancient science, that were known to advanced civilizations, in their peak. To understand this, be it in ancient India, or in Atlantis, one had to undergo a systematic education. Anyway, in this book I will attempt to distill the ideas, in a simple form.

Allow me to start with discussing a few terms.

The Soul is a name given to the truest part of us. The soul is unborn, undying and beyond the appeared universe.

The universe is the name given to one of several universes, which are projected from that One eternal being. To understand the idea of the One, which were foundation of Original Christianity, study the Apocryphon of John. The writings of Plotinus, the Bhagavat Gita, the Brahmasamhita, all have the same idea of the One God.

Think of a universe as a
wavefunction form, or a set
of ether waves, the universe
plays out its own dramas, and the individual
soul, merely views one possibility or other. Just
as deciding to drive down a road or another in
time, but the scenes were viewed already there
– just as in a video game, the scenes are there,
and decisions are offered by the game itself, and
the action is done by the game itself.

The soul views the universe movements, and as if in an engrossed state, assumes it is the doer. Just as one doesn't animate the movements of trees outside, one doesn't animate any part of the universe, which is one whole . One merely observes a possibility or another.

If there were several independent free wills acting on a single pebble, a future configuration of the pebble would be indeterminate. Similarly, it cannot be that a single universe's actions are of multiple independent entirely free wills. As actions in a video game, and possibilities of action are all offered by the game itself, and the player is only doing one of several possibilities he or she is offered, the universe is similarly a divine system offering beings the

possibilities of their actions.

The system being Divine, and from God, virtuous actions, and a virtuous inner state, leads to the viewing of beautiful outcomes. And joyousness inside.

A human body experiences
as happiness or sadness, the
movements within itself.

There is a flow of energies
inside the human body,
which are of a
multidimensional nature.

When that flow is rising, ones exists
in a state of happiness,
and natural wisdom.

That state of inner
energies rising,
Is termed the inner state
of Virtue.

All forms of meditation and spiritual effort are aimed at situating one's awareness such that the awareness gradually is established in own soul, and the Divine Origin, the One.

The affectation by world phenomenon is not high in such a state. As the focus is largely inward, established in the brightness of the Soul.

The term God is a term given to the light of the One, as it shines forth into the universe.

God is in ancient thought not as a punisher, or rewarder, but as an eternal resort to every being. A Friend.

God is not understood as entity struggling between good and bad, but the world phenomenon itself is just a movement in the One.

God doesn't directly interfere with, or send forth the actions of beings, but Universe animates itself. The rewarding of good and bad, is in the natural course of things, done by the Universe, itself, and the universe is termed Prakriti, or Nature. Though God is in eternal power over all phenomenon, and as every phenomenon and every action is done by the universe, which rests in God, and over which God has absolute power, and not by individual souls, nothing ever occurs outside of divine plan.

When one says the term God, usually the energies inside, rise, and rising toward the crown space, the space of the crown chakra, one is inclined to rise the head up, or the eyes rise a bit toward pineal space, or forehead chakra space, and one looks skyward. Being in that natural yoga posture, one associates God with the Sky.

One needs to remember
the light of God, the One, shines
from the Soul plane, inside oneself. Thus God is
identified as own Soul, or Soul of Souls in
Rumi's writings.

This ought not be understood in a sense of own
soul is God, as neither Jesus, nor sages like Rumi
referred to themselves as God, before or after
enlightenment. God is eternally God, and the
individual soul is the individual soul.
Eternally, under the power of
the One. Jesus says, "I do
nothing.. ", for instance, in the
Bible.

Christ, is an ancient term referring to the One. The same sound in ancient Sanskrit is Krishna. The ancients had other terms such as Purusha, which means Person, Man, Individual, for the One, thus we find terms such as Son of Man, in the west, which is a term for one who identified insider with that Primordial One, a state of Yoga, or Union with the One, inside.

The original Christian ideas may be understood deeper from highly respected writings of ancient Christianity, such as the Apocryphon of John.

The whole question of achieving happiness then is down to two questions, how do we gain an awareness of the brightness of own Soul, and how do we structure the energies inside in a way that keeps us in a state of happiness?

For one, the traditional forms of society – which involved friendships, a deep sense of family, and at the same time boundaries,

These formed the outward frame that holds up inner joy.

Things such as aesthetics, a beautiful and simple environment, good food, and good forms of entertainment, also do have their part in structuring a world which holds up inner joy.

All forms of religion, were targeted at keeping the energies rising upward. For instance, in the prayer form usually the palms are held aligned to the spine, or facing upward as in the Dua, as if to send the energies upward, and so on.

And the exercises of yoga, or tai chi, all have that one purpose. One sees movements that have the palms flowing up the body, and so on.

Virtue is also an inner state of strength, and there is a natural establishing of boundary.

The Greeks had understood
Virtue as the only existing path
to Happiness.

Virtue is also a state of goodness of interaction between humans, humbleness, and depth of friendships – which is found when friends and family stand together in difficult times. And, it is a state of naturally avoiding and thwarting evil.

Human dignity, and will, and reason, are all emanations from God himself, as the Stoics understood. And by holding those, we hold God.

The universe is made of several time spaces, overlapping dimensions, different worlds . And the soul being eternal, and based on virtue moves from world to world, or on achieving enlightenment goes beyond the universe. And thus virtue becomes even its own materially rewarding force, as traditions such as Buddhism have emphasized.

The structuring of the human body itself being multidimensional, happiness is not a function of the senses. One could be viewing a beautiful world, and still be tortured inside. The greater the leaning into the sensory, the more at the sway of the senses is one's happiness. And the world phenomenon altering from instant to instant, this inevitably leads the individual into states of unhappiness and torture inside.

It is thus virtue alone that brings happiness. In virtue one is in happiness independent of the world phenomenon.

Virtue is also in usual life a state of natural goodness, where one does own duty, and at the same time is in a state of ignoring the world, understanding it is all in the will of God, the One,

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The Soul, is beyond the body, and
beyond the mind.

“The perceiving systems (the senses) are said to be on a high plane, higher than that is the mind , higher than the mind is the plane of (universal) intelligence, and higher than that is the Soul. “ The Bhagavat Gita says that in Chapter 3, 42nd verse.

The ancient Druids used chants
such as

OOOOOOOOIIIIIIIIIIWWWWWW

WWW, where each sound is said in a prolonged manner. The sound vibrates own body, and mind, unveiling what is beyond, the light of the One, and the Soul, inside. The awareness were kept of that light, when it is found, and a natural silence were maintained after each intonation of OIW.

The sound OIW, were taken to be the initial vibration of the Universe, and thus the first name of the One.

Thus, in a mantra, sounds are of a greater importance, than the meaning itself. A sound such a O may be attributed the sense all encompassing, but that is one of several possible associations.

A mantra may be vocalized slightly aloud, or silently, in a way that it vibrates the inner, unveiling the light beyond.

Druids understood God as the Spirit in Nature.

In ancient Tibet, there
existed a system of exercises,

Which were designed to
evolve the energies of the
human system such that it
flowed upward.

These exercises

are recorded in Peter Kelder's book, *Fountain of Youth*.

One major point I would emphasize, and a point of difference from the book, is that when doing the spinning exercise, described

in the book, the palms should face up - as the purpose is to drive the energies upward.

In the environment of those monastic spaces, and when done with other exercises, the monks may have adopted a form where palms face down. This would be as their energies are already in a powerful upward flow, and also as they would have been in an awareness of the energies of the absolute, and flow into the body from the absolute were the goal.

In Sufi form of spinning, they hold one palm up and one down,

Done in the environment of the world, in my view one should strictly adhere to holding both palms facing up or skyward, when doing the exercise.

Kant in his writings arrives at the idea that the ideal form of daily action is the performance of own simple duty, and devoid of any high flown melodrama.

What is own duty? That which emerges as a push inside – as if from God, and that which if we do not perform well, we will be left with a sense of unhappiness.

The Gita describes Sva
Dharma, or Own Duty as the path. One
engages own duty well, but the awareness is not
on the word phenomenon at large, but on
performing it well, so as to unveil the light of
the One inside.

Duty is to be understood in a deep sense here.
What is a soul's duty?

And a soul should perform own duty and not another's says the Gita. Own duty is first and foremost to improve oneself. And to hold one's own friends and family with respect and love.

The word logos which forms
the root of logic, is defined as, “the
Word of God, or principle of divine reason and
creative order,”

So reasoning, endeavors of deep study, all take
nearer the logos, the principle that binds the
world.

Chants of the Templars

often have the idea of the Soul, and thus ancient Christianity, hidden in it.

The phrase “Dulcis Virgo Maria,” in Salve Regina, may, for instance, be understood as the light of the One, the inner light, thus.

Maria esoterically, is both the name of the wife of Jesus, and also the name of the mother of Jesus, as the universe is the partner of God, and also the mother of all Beings. The Universe is an emanation from the One, and the first emanation is as if a pure light from the One.

One of the most powerful
Mantras from the Vedas,
praised by Buddha, and also praised in the
Mahabharata, is the Gayatri Mantra.

Ancient days, the Gayatri Mantra were studied 108 times, thrice a day, around morning, midafternoon, and at night. The three times were described as trisandhyas.

One may prepare a book where Gayatri Mantra is written 108 times, and study it frequently.

The Study is to be done such that the mantra sounds visualized or intoned, vibrate both the mind and the body, unveiling what is beyond the mind and the body, the Soul, the Inner Sun.

When that brightness appears, the awareness ought be on that brightness inside, the Sun, the Soul.

The way to do the Gayatri Mantra is described in greater detail the author's book, "Gayatri Yajna."

A knowledge of Sanskrit alphabet and an overall idea of the meaning of the mantra, as

"May the resplendent origin of the worlds, shine bright in my intelligence,"

Is sufficient to undertake the yagna. The word yagna means an endeavor.

One needn't say the mantra
108 times, but however
much is done with dedicated
effort brings its benefits.

As the energies of the human system need to be frequently renewed, it is beneficial to wield something such as the Gayatri daily.

Another approach is
to take the breath as
the Teacher, and the
Guide.

The breath is beyond the senses,
and beyond the mind.

Observe where the breath leads, it
leads to worlds beyond perception.

The planes of Soul, are approached
through the window of
Nothingness,

And that forms the Zen approach.

In Zen one takes the breath as an anchor that is always there.

The breath is the master.

One breathes in deep, naturally, effortlessly, and followed by a deep downward breath, like a gently falling autumn leaf, falling into the ground of own body, the hara, the space of the lower abdomen, below the navel. The out breath or the downward breath is prolonged, deep and gradual, yet natural, without great effort. The air moves natural down along the front of the body, and enters the hara, the region inside the lower abdomen.

In Zen, one discards
the unessential.

On the
Gayatri
Mantra

Dilip Rajeev

T he Gayatri Mantra ignites

the light of the Inner Sun. As described in the earlier book, the mantra ought ideally be read off the paper, or from a PDF, and not just recited from memory.

The reason for this is that the Soul plane is beyond the plane of the mind. Memory engages the mind, while visual reading while the attention is kept on the Inner Sun, the Light of the Soul, takes beyond the mind.

The forms of joyous family

life all evolve the Inner Light. So does study, the performance of one's good duty, and so forth.

Thus, the forms of everyday existence, and family, deep soulful attachments of dharmic nature, and friendship, become the form of the Yagna, or Spiritual Endeavour, when the Gayatri Mantra is regularly studied.

One may read the mantra anytime, one needs to brighten the light inside. It is good to be disciplined and read the Mantra 108 times every morning. The greater the study the faster the progress – yet, there ought be no ignoring of worldly duties, and one ought be engaging familial joys, which are all aspects of Sva Dharma (Own Dharma, Own Spiritual Duty).

If not familiar with

the Sanskrit alphabet,

any online workbook can be used to gain a familiarity. Then, read the gayatri Mantra while listening to an audio of the mantra, till familiar with the Sanskrit alphabet form. A familiarity with the idea of the Vedic intonation markers is sufficient, and the mantra may be read in a usual, firm, reading sense.

Kids may be introduced to

the Gayatri Mantra at an early age- by introducing them to the Sanskrit alphabet. The mode of study described here – of reading – than repeating from memory – ought be imparted.

Do Print and spiral bind the

adjoining Gayatri Yajna portion of the book, for the elderly in your family to study daily.

Gayatri Yajna

Dilip Rajeev

This work is a
guidance to
establishing
oneself in a great
yajna.

The happiness of
individuals
evolve as they
evolve the
spiritual light
inside.

The Gayatri
Yajna involves
studying the
Gayatri Mantra
108 times, at the 3
sandhyas, daily.

The three

sandhyas are at
early morning,
midday, and at
night.

The
gayatri
mantra
is to be studied

with a deep
sense 108 times,
at the three
Sandhyas.

Each sound of
the mantra is to
be studied in a
way that
brightens the
inner. That
brightness inside
is the Sun.

The Sun is a term
used for the
Atman, the Soul.

When the
sounds of the
Gayatri Mantra
reveal an inner
brightness, keep
the awareness on

that inner bright
Sun.

The Sound

vibrates the body
and the mind,
and thus unveils
what is beyond
the body and the
mind, which is

the Soul, the Sun.

Do keep

sharing with all
your friends, and
family. A Yajna
is to bring joy,
love, and
spiritual light to

the entire world.

As part of the
Yajna itself, do
take this work to
as many in the
world, as you are
able to.

108

times

Gayatri

Mantra

ॐ भूर्भुवः स्वः

तत्स॑वि॒तुर्वरे॑ण्यं॑ भर्गो॑ दे॒वस्य॑ धीमहि ।

धियो॒ यो नः॑ प्रचोदया॑त् ॥

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धियो॒ यो नः॑ प्रचो॒दया॑त् ॥

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O_n

Pranayama

Dilip Rajeev

Pranayama helps endow the vital fires in the body a rising quality. The rising fires of the system keep the body in healthy and virtuous state.

In ancient days, the children were introduced to pranayama at an early age.

For the young, between ages

12 and early 20s, the exercise of Pranayama were an essential aspect of maintaining a virtuous single state.

The years in such a state of Brahmacharya, were thought foundational to entering the family mode of existence.

The ability to build a strong family, and withstand the fluxions of life, and the strengths needed for great endeavors, were thought to be

built as the vital were kept in an upward transforming state.

Pranayama is an essential feature of Himalayan Buddhism and ancient Indian traditions. It were often thought essential to spiritual progress, by the ancients.

Pranayama is in itself a full spiritual exercise. Along, with

the meditation of the Light of Soul, as it appears in the Head-Space, it forms a full path to the absolute.

If you find friends with similar interests, one may undertake a few days of meditation, alternating between the reading of the Gayatri mantra and the

pranayama meditation
described at the end of the
adjoined book.

The Path Of Pranayama

Dilip Rajeev

“ **A**nd they who, making silent
sacrifice,
Draw in their breath to feed the flame.,
And breathe it forth to waft the heart on
high.”

- Sir Arnold Translation, The Gita

The essential idea of Pranayama is to guide

the energies of the absolute, the unborn or the Soul plane, to flow through two channels, the Ida and the Pingala. The energies are guided from the crown chakra space, such that the entire body gets filled with the Light of the Origin, the Silver Glow.

The body and the mind thus enters an ideal state, situated in the Divine.

Pranayama, this practiced with proper restraints, form a full path.

The path of pranayama is greatly suited for the young, and those who are yet to be married, who may follow brahmacharya.

T

his book is a practical guide which

outlines a way of doing Pranayama.

Before embarking on an explanation of the technique, here are a few quotes from various authors on Pranayama.

The ideas and the concepts involved have evolved over the centuries.

In some ancient texts the word Prana refers to the Light of the Origin, the absolute, the flow from the absolute. The Yama means restrained movement. One essentially restrains those energies, say as they appear at the crown chakra space, and guide them to fill the body. In other eras the word Prana became associated with breath, with life and so forth. Thus emerged an interpretation of

pranayama as work with the breath.

The breath in ancient texts, have an idea different from the modern, It refers also to the life force, and etheric current, moving through various channels of the body. These channels being invisible to the naked eye, as they exist in a deeper matter-physical dimension.

The form of the body we see, is a reflection of etheric waves, perhaps more accurately described an interpretation of etheric waveforms, as the information is fed again into the Soul Plane.

The reader may gloss over these details. But, the world-form is thought a vibration layer on the Soul Plane, the Unborn plane. Which the plane of forms have form their foundation, the vibratory substratum, ether, the Soul plane is eternal and transcends. Union with the Soul plane, of own body were, in a sense the goal of yoga.

Excerpts on the idea of Pranayama

“ What is Pranayama? It is the stepping stone of the Yogi, or in other words the foundation, the helpmate of the Yogi in controlling his enemies—freeing him from diseases. The Pranayama is the means by which the Yogi masters levitation, walks upon the water, and also the means of living buried alive for years. Pranayama is the Master Key by which Yogis open the door of liberation, and master all the forces.

Pranayama is the best method for suffering humanity to overcome diseases, conquer fear, overcome nervousness or despondency. It opens the door of Blessed Peace, it gives hope to the hopeless, power to the poor, faith to the faithless. There is no other way to control the mind, as mind is nothing without desire or thought; desires and thoughts are nothing without Prana.

What is Prana? Prana is everything.

"Prana is Fire; Prana is the Sun; the Cloud; the Wind; Prana is the Killer of Demons; Prana is the Earth. It is what is and is not, immortal. Prana is the center of everything. "—Prasna Upanishad.

Prana is like the forces of electricity. Everything that moves is moved by Prana. Prana moves the lungs, then air goes in and out as breath. Prana is back of everything as force. The mind is lord of the senses and the organs—the Prana is lord of the mind: The mind is the motor—the Prana is the power that moves the motor.

The Prana is the great power of the Mother Kundalini. From the Prana there are born other Pranas, namely,—Apana, Samana, Vyana, and Udana. These are in the various parts of the body, but Prana is the power back of All and All.

How do Yogis control this power? By Pranayama. Prana is the Vital or life force—Yama, how to control it. This is

why Yogis call Pranayama the stepping stone.

"When the breath is irregular, the mind wanders, but when the breath is under control the mind is also under control. Because of this, Yogis live as long as they want to."

"As long as the Nadis (nerves) are not pure, the Prana can not go through the Sushumna, and as long as Prana does not go through the Sushumna there is no success for the Yogi. As soon as the Nadis are purified, the Yogi succeeds in doing Pranayama, and then his body becomes slender and light. This is the sign of Pranayama success, for then the Prana goes through the Sushumna.

"There is no success without purification of the Nadis, and there is no purification of the Nadis without Pranayama.

"The Brahma (God of Creation), devotes himself to the practice of Pranayama, and is free from the fear of death.

"When Prana goes through the Sushumna, the mind becomes one-pointed. This is called Unmani Avastha (the steadiness of the mind).

"It is through the practice of Pranayama Yoga, that Yogi attains Sidhis (master over Nature's Forces, Levitation, etc.).

"By forcing the Prana downward and raising the Apana upward, the Yogi becomes young, though he be old in years."

“It is by the power of Pranayama that the Yogis do the wonderful feats of levitation, walking on water, etc. This is not their goal—they only want liberation—but there is no liberation without awakening the Kundalini.

If the busy people of the world will practice Pranayama just a few months, they will be happily surprised to see its effect upon the body and mind. The body will become light and active. Idleness will vanish like darkness before the light.

Pranayama is easy to practice

Any one can do it, the young, the old, diseased or maimed. It is the key to everlasting youth.”

"Pranayama will have a wonderfully soothing effect on one whenever they are

at war with themselves. They will gain instantaneous peace. Is the world going hard with you? Do you feel you are losing out in the race of life? Then I say, practice Pranayama; after the practice you will emerge wonderfully renewed and renascent, ready to forge ahead in the battle of life, with new vigour, new faith in yourself and new hope. Are you face to face with a problem that requires a cool brain and clear thinking, profound and mature judgement? My advice to you is that before tackling the problem, attain mental poise by practicing Pranayama. There is nothing like it for giving poise, peace and balance. In the midst of the greatest stress and storm, in the thick of the battle, steady yourself for a supreme effort by practicing Pranayama. Practice this daily without fail, and you will notice how

marvelously, your mental, physical and spiritual powers, are developed. You will then always be master of yourself and of the situation. You will always have a tremendous amount of surplus energy, mentally, physically and spiritually, upon which to draw.

"This will make your life natural and peaceful, free from nervous exhaustion and worry, because it will enable you to keep your vital force of life ever renewed and reinforced. It will enable you to charge your battery, to electrify it every day. Today you resemble a small boat tossing on the waves of a stormy life without oars, at the mercy of wind and wave, always in danger of rocks and shoals. Practice Pranayama and you will plough thru the vast sea of life like a giant dreadnought.

"Learn Pranayama—practice
Pranayama, and be master of yourself
and your circumstances."

-Gherwal, Pranayama, 1930.

Posture becoming established, a
Yogî, master of himself, eating salutary and
moderate food, should practise Prâṇâyâma.

Respiration being disturbed, the mind becomes
disturbed. By restraining respiration, the Yogî gets
steadiness of mind

The breath does not pass through the middle channel (suṣumnâ), owing to the impurities of the nâdîs. How can then success be attained, and how can there be the unmanî avasthâ.

When the whole system of nâdîs which is full of impurities, is cleaned, then the Yogî becomes able to control the Prâṇa.

Therefore, Prâṇâyâma should be performed daily with sâtwika buddhi (intellect free from raja(desire) and tama(sloth) (or unnecessary activity and sloth), in order to drive out the impurities of the suṣumnâ.

Sitting in the Padmâsana posture the Yogî should fill in the air through the left nostril (closing the right one); and, keeping it confined according to one's ability, it should be expelled slowly through the sûrya (right nostril). Then, drawing in the air through the sûrya (right nostril) slowly, the belly should be filled, and after performing Kumbhaka as before, it should be expelled slowly through the

chandra (left nostril).

Inhaling thus through the one, through which it was expelled, and having restrained it there, till possible, it should be exhaled through the other, slowly and not forcibly.

If the air be inhaled through the left nostril, it should be expelled again through the other, and filling it through the right nostril, confining it there, it should be expelled through the left nostril. By practising in this way, through the right and the left nostrils alternately, the whole of the collection of the nâdîs of the yamîs (practisers) becomes clean, i.e., free from impurities, after months and over.

Kumbhakas should be performed gradually 4 times during day and night, i.e., (morning, noon, evening and midnight), till the number of Kumbhakas for one time is 80 and for day and night together it is 320.

The air should be expelled with proper tact and should be filled in skilfully; and when it has been kept confined properly it brings success.”

- Hatha Yoga Pradipika, a 15th century text.

As long as the breath is restrained in the body, the mind is calm. As long as the gaze is between the eyebrows there is no danger of death. When all the channels have been purified by correctly performing restraints of the breath, the wind easily

pierces and enters the aperture of the Sushumna.

At the end of the breath-retention in kumbhaka, make the mind free of support. Through practising yoga thus one attains the rajayoga state.

- Hatha Yoga Pradipika

“Now, we may consider pranayama, or breath control. What has this to do with concentrating the powers of the mind? Breath is like the flywheel of your living machine. In a big engine you will find that the flywheel moves first and that motion is conveyed to finer and finer machinery until the most delicate and finest mechanism in the machine is set in motion. Breath is like that flywheel, supplying and regulating the motive power to everything in the body.

Consider that we know very little about our own bodies. We cannot know. Our attention is not discriminating enough to catch the very fine movements that are going on within. We can know of them only as our minds enter our bodies and become more subtle. To get that subtle perception, we must begin with the grosser perceptions, thus reaching the mysterious something which is setting the whole engine in motion. That is prana, the most obvious manifestation of which is the breath. Along with the breath, we slowly enter the body, which enables us to discover the subtle forces and how the nerve currents are moving throughout the body. When we perceive and learn to feel these forces, we begin to get control over them and the body.

The mind is also set in motion by the different nerve currents, bringing us to a state in which we have perfect control over body and mind, making both our servants. Knowledge is power, and to get this power we must begin at the beginning, the pranayama restraining the prana.” – Arthur Liebers, 1960.

Below is excerpted from the
Mahabharata, one of the world's
oldest epics,

"Vasishtha said, I shall tell thee

what thou askest! Listen however, to me, O monarch, as I expound to thee the practices of Yoga separately. Contemplation, which constitutes an obligatory practices with Yogins, is their highest puissance . Those conversant with Yoga say that Contemplation is of two kinds. One is the concentration of the mind, and the other is called Pranayama (regulation of breath). Pranayama is said to be endued with substance; while concentration of mind is unendued with it.

One should devote the whole of his time to contemplation. With-drawing the senses from their objects by the aid of the mind, one possessed of intelligence, having made oneself pure, should agreeably to the two and twenty modes of transmitting the Prana breath, unite the Jiva-soul with That which transcends the four and twentieth topic (called Ignorance or Prakriti) which is regarded by the wise as dwelling in every part of the body and as transcending decay and destruction. It is by means of those two and twenty methods that

the Soul may always be known, as heard by us. It is certain that this practice of Yoga is his whose mind is never affected by evil passions. It is not any other person's. Dissociated from all attachments, abstemious in diet, and subduing all the senses, one should fix one's mind on the Soul, during the first and the last part of the night, after having, O king of Mithila, suspended the functions of the senses, quieted the mind by the understanding, and assumed a posture as motionless as that of a block of stone. When men of knowledge, conversant with the rules of Yoga, become as fixed as a stake of wood, and as immovable as a mountain, then are they said to be in Yoga. When one does not hear, and smell, and taste, and see; when one is not conscious of any touch; when one's mind becomes perfectly free from every purpose; when one is not conscious of any thing, when one cherishes no thought; when one becomes like a piece of wood, then is one called by the wise to be in perfect Yoga. At such a time one shines like a lamp that burns in a place where there is no wind; at such a time one becomes freed even from one's subtle form, and perfectly united with Brahma. When one attains to such progress, one has no longer to ascend or to fall among intermediate beings. When persons like ourselves say that there has been a complete identification of the Knower,

the Known, and Knowledge, then is the Yogin said to behold the Supreme Soul. While in Yoga, the Supreme Soul displays itself in the Yogin's heart like a blazing fire, or like the bright Sun, or like the lightning's flame in the sky. That Supreme Soul which is Unborn and which is the essence of nectar, that is seen by high-souled Brahmanas endued with intelligence and wisdom and conversant with the Vedas, is subtler than what is subtle and greater than what is great. That Soul, though dwelling in all creatures, is not seen by them. The creator of the worlds, He is seen only by a person endued with wealth of intelligence when aided by the lamp of the mind. He dwells on the other shore of thick Darkness and transcends him called Iswara. Persons conversant with the Vedas and endued with omniscience call Him the dispeller of Darkness, stainless, transcending Darkness, without attributes and endued therewith.

""This is what is called the Yoga of Yogins. What else is the indication of Yoga? By such practices do Yogins succeeded in beholding the Supreme Soul that transcends destruction and decay. This much that I have told thee in detail concerns about the science of Yoga. I shall now discourse to thee of that

Sankhya philosophy by which the Supreme Soul is seen through the gradual destruction of errors. The Sankhyas, whose system is built on Prakriti, say that Prakriti, which is Unmanifest, is the foremost. From Prakriti, they say, O monarch, the second principle called Mahat, is produced. It is heard by us that from Mahat flows the third principle called Consciousness. The Sankhyas blessed with sight of the Soul say that from Consciousness flow the five subtle essence of sound, form, touch, taste, and scent. All these eight they call by the name of Prakriti. The modifications of these eight are sixteen in number. They are the five gross essence of space, light, earth, water, and wind, and the ten senses of action and of knowledge including the mind. Men of wisdom devoted to the Sankhya path and conversant with all its ordinances and dispensations regard these four and twenty topics as embracing the whole range of Sankhya enquiry. That which is produced becomes merged in the producing. Created by the Supreme Soul one after another, these principles are destroyed in a reverse order. At every new Creation, the Gunas start into existence in the lateral order (as stated above), and (when Destruction comes) they merge, (each into its progenitor) in a reverse order, like the waves of the ocean disappearing in the ocean that gives them

birth. O best of kings, this is the manner in which the Creation and the Destruction of Prakriti takes place. The Supreme Being is all that remains when Universal Destruction takes place, and it is He that assumes multifarious forms when Creation starts into life. This is even so, O king, as ascertained by men of knowledge. It is Prakriti that causes the Overpresiding Purusha to thus assume diversity and revert back to unity. Prakriti also herself has the same indications. Only fully conversant with the nature of the topics of enquiry knows that Prakriti also assumes the same kind of diversity and unity, for when Destruction comes she reverts into unity and when Creation flows she assumes diversity of form. The Soul makes Prakriti, which contains the principles of production or growth, to assume manifold forms. Prakriti is called Kshetra (or soil). Transcending the four and twenty topics or principles is the Soul which is great. It presides over that Prakriti or Kshetra. Hence, O great king, the foremost of Yatis say that the Soul is the Presider. Indeed, it has been heard by us that in consequence of the Soul's presiding over all Kshetras He is called the Presider. And because He knows that Unmanifest Kshetra, He is, therefore, also called Kshetrajna (Knower of Kshetra). And because also the Soul enters into Unmanifest Kshetra (viz., the

body), therefore he is called Purusha. Kshetra is something quite different from Kshetrajna. Kshetra is Unmanifest. The Soul, which transcends the four and twenty principles, is called the Knower. Knowledge and the object known are different from each other. Knowledge, again, has been said to be Unmanifest, while the object of knowledge is the Soul which transcends the four and twenty principles. The Unmanifest is called Kshetra. Sattwa (understanding), and also Iswara (the supreme Lord), while Purusha, which is the twenty-fifth principle has nothing superior to it and is not a principle (for it transcends all principles and is only called a principle conventionally). This much O king, is an account of the Sankhya philosophy. The Sankhyas called the cause of the universe, and merging all the grosser principles into the Chit behold the Supreme Soul. Rightly studying the four and twenty topics along with Prakriti, and ascertaining their true nature, the Sankhyas succeed in beholding That which transcends the four and twenty topics or principles. Jiva in reality is that very Soul which transcends Prakriti and is beyond the four and twenty topics. When he succeeds in knowing that Supreme Soul by dissociating himself from Prakriti, he then becomes identifiable with the Supreme Soul. I have now told thee every thing

about the Sankhya System truly. Those who are conversant with this philosophy succeed in attaining are subject to error have direct cognisance of Brahma. They that succeed in attaining to tranquility. Indeed, as men whose understanding are subject to error have direct cognizance of Brahma. They that succeed in attaining to that state have

never to come back to this world after the dissolution of their bodies; while as regards those that are said to be emancipate in this life, puissance, and that indescribable felicity which attaches itself to Samadhi, and immutability, become theirs, in consequence of their having attained to the nature of the Indestructible. They who behold this universe as many (instead of seeing it as one and uniform) are said to see incorrectly. These men are blind to Brahma. O chastiser of foes, such persons have repeatedly to come back into the world and assume bodies (in diverse orders of Being). They who are conversant with all that has been said above become possessed of omniscience, and accordingly when they pass from this body no longer become subject to the control of any more physical frames. All things, (or the entire universe), have been said to be the result of the Unmanifest. The Soul, which is the

twenty-fifth, transcends all things. They who know the Soul have no fear of returning to the world."

"Vasishtha said, I have thus far discoursed to thee on the Sankhya philosophy. Listen now to me as I tell thee what is *Vidya* (knowledge) and what is *Avidya* (Ignorance), one after the other. The learned say that that *Prakriti*, which is fraught with the attributes of Creation and Destruction, is called *Avidya*; while *Purusha*, who is freed from the attributes of Creation and Destruction and who transcends the four and twenty topics or principles, is called *Vidya*. Listen to me first as I tell thee what is *Vidya* among successive sets of other things, as expounded in the Sankhya philosophy. Among the senses of knowledge and those of action, the senses of knowledge are said to constitute what is known as *Vidya*. Of the senses of knowledge and their object, the former constitute *Vidya* as has been heard by us. Of objects of the senses and the mind, the wise have said that the mind constitute *Vidya*. Of mind and the five subtile essences, the five subtile essences constitutes *Vidya*. Of the five subtile essences and Consciousness, Consciousness constitutes *Vidya*. Of Consciousness and Mahat, Mahat, O king, is *Vidya*. Of all the topics or principles beginning with Mahat, and *Prakriti*, it is *Prakriti*, which is unmanifest and supreme, that is called *Vidya*. Of *Prakriti*, and that called *Vidhi* which is Supreme, the latter should be known as *Vidya*.
Transcending

Prakriti is the twenty-fifth (called Purusha) who should be known as Vidya. Of all knowledge that which is the Object of Knowledge has been said to be the Unmanifest, O king. Again, Knowledge has been said to be Unmanifest and the Object of knowledge to be that which transcends the four and twenty. Once more, Knowledge has been said to be Unmanifest, and the Knower is that which transcends the four and twenty. I have now told thee what is truly the import of Vidya and Avidya. Listen now to me as I tell thee all that has been said about the Indestructible, and the Destructible. Both Jiva and Prakriti have been said to be Indestructible, and both of them have been said to be Destructible. I shall tell thee the reason of this correctly as I have understood it. Both Prakriti and Jiva are without beginning and without end or destruction. Both of them are regarded as supreme (in the matter of Creation). Those that are possessed of knowledge say that both are to be called topics or principles. In consequence of its attributes of (repeated) Creation and Destruction, the Unmanifest (or Prakriti) is called Indestructible. That Unmanifest becomes repeatedly modified for the purpose of creating the principle. And because the principles beginning with Mahat are produced by Purusha as well, and because also Purusha and the Unmanifest are mutually dependant upon each other, therefore is Purusha also, the twenty-fifth, called Kshetra (and hence Akshara or Indestructible). When the Yogin withdraws and merges all the principles into the

Unmanifest Soul (or Brahma) then the twenty-fifth (*viz.*, Jiva or Purusha) also, with all those principles disappears into it. When the principles become merged each into its progenitor, then the one that remains is Prakriti. When Kshetrajna too, O son, becomes merged into his own producing cause then (all that remains is Brahma and, therefore) Prakriti with all the principles in it becomes Kshara (or meets with destruction), and attains also to the condition of being without attributes in consequence of her dissociation from all the principles. Thus it is that Kshetrajna, when his knowledge of Kshetra disappears, becomes, by his nature, destitute of attributes, as it has been heard by us. When he becomes Kshara he then assumes attributes. When, however, he attains to his own real nature, he then succeeds in understanding his own condition of being really destitute of attributes. By casting off Prakriti and beginning to realise that he is different from her, the intelligent Kshetrajna then comes to be regarded as pure and stainless. When Jiva ceases to exist in a state of union with Prakriti, then does he become identifiable with Brahma. When, however, he exists united with Prakriti, he then, O king, seems to be different from Brahma. Indeed, when Jiva shows no affection for Prakriti and her principles, he then succeeds in beholding the Supreme and having once beheld Him wishes not to fall away from that felicity. When the knowledge of truth dawns upon him, Jiva begins to lament in this strain: Alas, how foolishly have I acted by falling through ignorance,

into this frame composed of Prakriti like a fish entangled in a net! Alas, through ignorance, I have migrated from body to body like a fish from water to water thinking that water is the element in which alone it can live. Indeed, like a fish that does not know anything else than water to be its element, I also have never known anything else than children and spouses to be my own! Fie on me that through ignorance, I have been repeatedly migrating from body to body in forgetfulness (of the Supreme Soul)! The Supreme Soul alone is my friend. I have capacity for friendship with Him. Whatever be my nature and whoever I may be, I am competent to be like Him and to attain an identity with Him. I see my similarity with Him. I am indeed, like Him. He is stainless. It is evident that I am of the same nature. Through ignorance and stupefaction, I have become associated with inanimate Prakriti. Though really without attachments, I have passed this long time in a state of attachment with Prakriti. Alas, by her was I so long subdued without having been able to know it. Various are the forms--high, middling, and low, that Prakriti assume. Oh, how shall I dwell in those forms? How shall I live conjointly with her? In consequence only of my ignorance I repair to her companionship. I shall now be fixed (in Sankhya or Yoga). I shall not longer keep her companionship. For having passed so long a time with her, I should think that I was so long deceived by her, for myself being really exempt from modification, how could I keep company with one that is subject to

modification? She cannot be held to be responsible for this. The responsibility is mine, since turning away from the Supreme Soul I become of my own accord attached to her. In consequence of that attachment, myself, though formless in reality, had to abide in multifarious forms. Indeed, though formless by nature I become endued with forms in consequence of my sense of *meum*, and thereby insulted and distressed. In consequence of my sense of *meum*, concerning the result of Prakriti, I am forced to take birth in diverse orders of Being. Alas, though really destitute of any sense of *meum*, yet in consequence of affecting it, what diverse acts of an evil nature have been committed by me in those orders which I took birth while I remained in them with a soul that had lost all knowledge! I have no longer anything to do with him who, with essence made up of consciousness, divides herself into many fragments and who seeks to unite me with them. It is only now that I have been awakened and have understood that I am by nature without any sense of *meum* and without that consciousness which creates the forms of Prakriti that invests me all around. Casting off that sense of *meum* which I always have with respect to her and whose essence is made up of consciousness, and casting off Prakriti herself, I shall take refuge in Him who is auspicious. I shall be united with Him, and not with Prakriti which is inanimate. If I unite with Him, it will be productive of my benefit. I have no similarity of nature with Prakriti!--The twenty-fifth, (*viz.*, Jiva),

when he thus succeeds in understanding the Supreme, becomes able to cast off the Destructible and attain to identity with that which is Indestructible and which is the essence of all that is auspicious, Destitute of attributes in his true nature and in reality Unmanifest, Jiva becomes invested with what is Manifest and assumes attributes. When he succeeds in beholding that which is without attributes and which is the origin of the Unmanifest, he attains, O ruler of Mithila, to identify the same.

"I have now told thee what the indications are of what is Indestructible and what is Destructible, according to the best of my knowledge and according to what has been expounded in the scriptures. I shall now tell thee, according to what I have heard, as to how Knowledge that is subtle, stainless, and certain arises. Do thou listen to me. I have already discoursed to thee what the Sankhya and the Yoga systems are according to their respective indications as expounded in their respective scriptures. Verily, the science that has been expounded in Sankhya treatises is identical with what has been laid down in the Yoga scriptures. The knowledge, O monarch, which the Sankhya preach, is capable of awakening every one. In the Sankhya scriptures, that Knowledge has been inculcated very clearly for the benefit of disciples. The learned say that this Sankhya system is very extensive. Yogin have great regard for that system as also for the Vedas. In the Sankhya system no topic

or principle transcending the twenty-fifth is admitted. That which the Sankhyas regard-as their highest topic of principles has been duly described (by me). In the Yoga philosophy, it is said that Brahma, which is the essence of knowledge without duality, becomes Jiva only when invested with Ignorance. In the Yoga scriptures, therefore, both Brahma and Jiva are spoken of. "

"Vasishtha said, Listen now to me as I discourse to thee on Buddhas (Supreme Soul) and Abuddha (Jiva) which is the dispensation of attributes of Sattwa, Rajas, and Tamas. Assuming many forms (under the influence of illusion) the Supreme Soul, becoming Jiva, regards all those forms as real, In consequence of (his regarding himself identical with) such transformations, Jiva fails to understand the Supreme Soul, for he bears the attributes (of Sattwa and Rajas and Tamas) and creates and withdraws into himself what he creates. Ceaselessly for his sport, O monarch, does Jiva undergo modifications, and because he is capable of understanding the action of the Unmanifest, therefore is he called Budhyamana (the Comprehender). The Unmanifest or Prakriti can at no time comprehend Brahma which is really without attributes even when it manifests itself with attributes. Hence is Prakriti called Unintelligent. There is a declaration of the Srutis to the effect that if ever Prakriti does succeed in knowing the twenty-fifth (i.e., Jiva) Prakriti then (instead of being

something differentiated from Jiva) becomes identified with Jiva who is united with her. (As regards, however, the Supreme Soul, which is ever disunited and dissociated, and which transcends the twenty-fifth Prakriti can never comprehend it). In consequence of this (viz., his attachment to or union with Prakriti), Jiva or Purusha, who is not manifest and which in his real nature is not subject to modifications, comes to be called as the Unawakened or Ignorant. Indeed because the twenty-fifth can comprehend the Unmanifest, he is therefore, called Budhyamana (or Comprehender). He cannot, however, readily comprehend the twenty-sixth, which is stainless, which is Knowledge without duality, which is immeasurable, and which is eternal. The twenty-sixth, however, can know both Jiva and Prakriti, numbering the twenty-fifth and the twenty-fourth respectively. O thou of great effulgence, only men of wisdom succeed in knowing that Brahma which is Unmanifest, which inheres in its real nature to all that is seen and unseen, and which, O son is the one independent essence in the universe. When Jiva considers himself different from what he truly is (i.e. when he regards himself as fat or lean, fair or dark a Brahmana or a Sudra), it is only then that he fails to know the Supreme Soul and himself and Prakriti with which he is united. When Jiva succeeds in understanding Prakriti (and knowing that she is something different from him) then he is said to be restored to his true nature and then does he attain to

that high understanding which is pure and stainless and which is concerned with Brahma. When Jiva succeeds, O tiger among kings, in attaining to that excellent understanding, he then attains to that Pure Knowledge (without duality) which is called the twenty-sixth or (Brahma). He then casts off the Unmanifest or Prakriti which is fraught with the attributes of Creation and Destruction. When Jiva succeeds in knowing Prakriti which is unintelligent and subject to the action of the three attributes of Sattwa, and Rajas and Tamas, he then becomes destitute of attributes himself. In consequence of his thus understanding the Unmanifest (to be something different from him), he succeeds in acquiring the nature of the Supreme Soul. The learned say that when he is freed from the attributes of Sattwa and Rajas and Tamas and united in the nature with the Supreme Soul then does Jiva become identified with that Soul. The Supreme Soul is called Tattwa as well as Not-Tattwa, and transcends decay and destruction. O giver of honours, the Soul, though it has the manifest principles (viz. the body) for its resting place, yet it cannot be said to have acquired the nature of those principles. The wise say that including the Jiva soul there are five and twenty principles in all. Indeed, O son, the Soul is not to be regarded as possessed of any of the principles (Mahat and the rest). Endued with Intelligence, it transcends the principles. It casts off quickly even that principle which is the indication of the Knowing or awakened one. When Jiva comes to regard

himself as the twenty-sixth which is divested of decay and destruction, it is then that, without doubt, he succeeds by his own force in attaining to similarity with the twenty-sixth. Though awakened by the twenty-sixth which is Pure Intelligence, Jiva still becomes subject to Ignorance. This is the cause of Jiva, multifariousness (in respect of forms) as explained in the Srutis and the Sankhya scriptures. When Jiva, who is endued with Chetana and Unintelligent Prakriti, loses all Consciousness of a distinct or individual Self, then does he, losing his multifariousness, resumes his Oneness. O ruler of Mithila, when Jiva, who is found to be in union with happiness and misery and who is seldom free from the consciousness of Self, succeeds in attaining to a similarity with the Supreme Soul which is beyond the reach of the understanding, then does he becomes freed from virtue and vice. Indeed, when Jiva, attaining to the twenty-sixth which is Unborn and Puissant and which is dissociated from all attachments, succeeds in comprehending it thoroughly, he himself becomes possessed of puissance and entirely casts off the Unmanifest or Prakriti. In consequence of understanding the twenty-sixth, the four and twenty principles seems to Jiva to be unsubstantial or of no value. I have thus told thee, O sinless one, according to the indication of the Srutis, the nature of the Unintelligent or Prakriti, and of Jiva, so also of that which is Pure Knowledge viz., the Supreme Soul, agreeable to the truth. Guided by the scriptures, variety and oneness

are thus to be understood. The difference between the gnat and the Udumvara, or that between the fish and water, illustrates the difference between the Jiva-soul and the Supreme Soul. The Multiplicity and Oneness of these two are then understood in this way. This is called Emancipation, viz., this comprehension or knowledge of oneself as something distinct from Unintelligent or Unmanifest Prakriti. The twenty-fifth, which resides in the bodies of living creatures, should be emancipated by making him know the Unmanifest or the Supreme Soul which transcends the understanding. Indeed, that twenty-fifth is capable of attaining to Emancipation in this way only and not through any other means, it is certain. Though really different from the Kshetra in which he resides for the time being, he partakes of the nature of that Kshetra in consequence of his union with it. Uniting with what is Pure, he becomes Pure. Uniting with the Intelligent, he becomes Intelligent. By uniting, O foremost of men, with one that is Emancipated, he becomes Emancipated. By uniting with one that has been freed from attachments of every kind, he becomes freed from all attachments. By uniting with one striving after Emancipation, he himself, partaking of the nature of his companion, strives after Emancipation. By uniting with one of pure deeds he becomes pure and of pure deeds and endued with blazing effulgence. By uniting with one of unstained soul, he becomes of unstained soul himself. By uniting with the One independent Soul,

he becomes One and Independent. Uniting with One that is dependent on One's own Self, he becomes of the same nature and attains to Independence.

""--O monarch, I have duly told thee all this that is perfectly true. Candidly have I discoursed to thee on this subject, viz., the Eternal and Stainless and Primeval Brahma. Thou mayst impart this high knowledge, capable of awakening the soul, unto that person, O king, who though not conversant with the Vedas is nevertheless, humble and has a keen desire for acquiring the knowledge of Brahma. It should never be imparted unto one that is wedded to falsehood, or one that is cunning or roguish, or one that is without any strength of mind or one that is of crooked understanding, or one that is jealous of men of knowledge, or one that gives pain to others. Listen to me as I say who they are unto whom this knowledge may safely be communicated. It should be given to one that is endued with faith, or one that is possessed of merit, or one that always abstains from speaking ill of others, or one that is devoted to penances from the purest of motives, or one that is endued with knowledge and wisdom, or one that is conversant of the sacrifices and other rites laid down in the Vedas, or one that is possessed of a forgiving disposition, or one that is inclined to take compassion on and do good to all creatures; or one

that is fond of dwelling in privacy and solitude, or one that is fond of discharging all acts laid down in the scriptures, or one that is averse to quarrels and disputes, or one that is possessed of great learning or one endued with wisdom or one possessed of forgiveness and self-restraint and tranquillity of soul. This high knowledge of Brahma should never be communicated to one that is not possessed of such qualifications. It has been said that by imparting this knowledge to one that cannot be regarded as fit receptacle for holding it no advantage or good fruit can arise. Unto one that is not observant of any vows and restraints, this high knowledge should never be communicated even if he gives in exchange the whole Earth full of gems and wealth of every kind. Without doubt, however, O king, this knowledge should be given to one that has conquered one's senses. O Karala, let no fear be thine any longer, since thou hast heard all this regarding high Brahma from me today! I have discoursed to thee duly about high and holy Brahma that is without beginning and middle (and end) and that is capable of dispelling all kinds of grief. Beholding Brahma whose sight is capable of dispelling both birth and death, O king which is full of auspiciousness, which removes all fear, and which benefits, and having acquired this essence of all knowledge, cast off all error and stupefaction today! I had acquired this knowledge from the eternal Hiranyagarbha himself, O king, who communicated it to me for my having carefully

gratified that great Being of every superior Soul. Asked by thee today, I have, O monarch, communicated the knowledge of eternal Brahma to the just as I had myself acquired it from my teacher. Indeed, this high knowledge that is the refuge of all persons conversant with Emancipation has been imparted to thee exactly as I had it from Brahman himself!

"Bhishma continued, I have thus told thee of high Brahma agreeably to what the great Rishi (Vasishtha) had said (unto king Karala of Janaka's race), by attaining to which the Twenty-fifth (or Jiva) has never to return. Jiva, in consequence of his not knowing truly the Supreme Soul which is not subject to decay and death, is obliged to frequently come back into the world. When, however, Jiva succeeds in acquiring that high knowledge, he has no longer to come back. Having heard it, O king from the celestial Rishi, I have, O son, communicated to thee high knowledge productive of the highest good. This knowledge was obtained from Hiranyagarbha by the high-souled Rishi Vasishtha. From that foremost of Rishis, viz., Vasishtha, it was acquired by Narada. From Narada I have acquired that knowledge which is truly identifiable with the eternal Brahma. Having heard this discourse of high import, fraught with excellent words, do not, O foremost of the Kurus, yield any longer to grief. That

man who knows Kshara and Akshara becomes freed from fear. He, indeed, O king, is obliged to cherish fear who is destitute of this knowledge. In consequence of Ignorance (of Brahma), the man of foolish soul hath repeatedly to come back into this world. Indeed, departing from this life, he has to be born in thousands and thousands of orders of Being every one of which hath death in the end. Now in the world of the deities, now among men, and now among intermediate orders of Being, he has to appear again and again. If in course of time he succeeds in crossing that Ocean of Ignorance in which he is sunk, he then succeeds in avoiding rebirth altogether and attaining to identity with the Supreme Soul. The Ocean of Ignorance is terrible. It is bottomless and called the Unmanifest. O Bharata, day after day, creatures are seen to fall and sink in that Ocean. Since thou, O king, hast been freed from that eternal and limitless Ocean of Ignorance."

- The Mahabharata

"Why is it that many Jivanmuktas (emancipated persons) do not have higher psychic powers developed, such as levitating in the air, etc.?", asked Ram.

Rishi Vashisht replied: "Those whose wisdom is not pure, but desire psychic powers are slaves of the world. The higher psychic powers are developed through Mantras, Postures, Mudras, etc., but the true Jnani (truth seeker) does not seek or need the higher psychic powers. The truth seeker will ever try to attain the true vision of the Atma. The Jnani always tries to rest in wisdom but never goes in quest of psychic powers, levitation, etc.. Desire for worldly things or possessions are mere Maya (illusion).

"These Jnanis (truth seekers) who have risen above Maya (illusion) will never sink into it again. Jnanis who desire psychic power may develop it by Mantras, Postures, Mudras, etc., but psychic powers in their development will never bring beneficent liberation. That is the goal of the true Jnani (truth seeker). Desire for psychic powers tends to bondage;

for that reason it will never appeal to the truth seeker.

"To those who have given up all desires, the Atma Jnana (Wisdom of Self) will arise without any doubt. But those who are after Sidhas (psychic powers) only, which is the seed of desire, will never attain Atma (the Self) ."

"Please explain the secret of the Yogis who live as long as a Kalpa", (4,380,000 years) asked Ram, of Rishi Vashisht.

The Master answered: "As long as Prana is moving, the Yogi is moving, but When movement or Prana ceases, the Yogi becomes as immovable as a rock. Those Yogis who can control Prana (vital force) may live as long as they desire. By controlling Prana (vital force), the mind also is controlled, externally and internally. He who controls Prana and mind arrests old age and death. Old age and death will never come near him. As the body becomes spiritualized, it will never retrograde.

"Those Yogis only can be said to have found the Reality, who always follow the path of Atma Jnani (wisdom of the Self). They, who have given up all

their desires and have been liberated from mental bonds, are free."

"By giving up all desires, the mind is merged into its Reality; then what becomes of the four gunas (qualities)?" asked Ram, of the Master.

Rishi Vashisht answered: "There are two ways in which the mind may be controlled, as the mind consists of the formless and the formed. By controlling the Rupa (with form) mind, one will bring about the Jivanmukti state (embodied emancipation or liberation in this life). By controlling Arupa (formless) mind, one will bring the Videhmukti state (emancipation of the Soul).

"Uncontrolled Rupa (with form) mind, generates all kinds of pain. But by control bliss will come. You must master Rupa (with form) mind, as it identifies itself with matter. Then it is not able to find its Reality, and therefore it brings pain. This form mind is the ego. This form mind is ever involved in pleasures and pain. It is the seed of Maya (illusion). This will give you the idea of the Rupa (with form) mind.

"Now I will deal with the controlling of the mind. Please listen. It is said by the wise that the fruitless mind can be controlled by looking with equal eyes

upon all, and not being affected by pleasure or pain. As the mountain is not affected by the storm, also one is able to retain his poise in the presence of riches or poverty, joy or sorrow. Of such a person it may be said; he has control over his mind; he has overcome ignorance, which is the lower mind itself. Through control it brings out high spiritual intelligence. Such a mind does not subject itself to rebirth. By the desires of the four gunas (qualities), one will come to the state which belongs to the Jivanmukta (embodied emancipation) or (liberation) in this life.

"This Rupa (with form) mind, is the destroyer of the peace of mind. In this mind the four gunas (qualities) will grow as the lotus in the lake. By controlling the Arupa (formless mind), one may gain the state of Videhmukti (emancipation of the soul.) This state will be attained by overcoming the four gunas (qualities) known as: Sattva (truthfulness), Raja (ambition for name and fame), Tamas (evildoing), etc..

"There is no other way of controlling the Arupa (formless) mind, than doing away with differences. The Brahmic state is that in which one does not see differences. What has or has not been, that which has or has not qualities, which has or has not wealth,

contentment or discontentment, light or darkness, day or night.

"This state is the home of those who have conquered all desires toward this universe. One becomes like Akasa (ether) or air, which is not affected, but takes odors. These great Yogis, living as if their bodies were Akasa (ether) are in the Brahmic state, that is all bliss. Pain, pleasure, name or fame does not affect them in any way. These great ones have controlled their minds."

"What is its seed? "What is the seed of this seed? And what is the seed of the last one?", asked Ram. "Please explain to me."

Rishi Vashisht answered: "The body is the first seed, it generates all pleasure and pain. It gives rise to the ever revolving Samsara (universe). The seed of this seed is the mind, which always pursues the track of desires and is the cause of pleasure and of pain, birth and death. By the mind, hosts of bodies are generated, which seem to exist though they do not exist. It enjoys these bodily objects as in a dream.

"To this mind, which is always surrounded or encircled by the worldly action, there are two seeds.

One is desire, the other is Prana (life force). These are the four seeds. O Ram, the all-pervading one wisdom becomes the visible wisdom, by the motion of Prana (life force). If this Prana (life force) stopped expanding in every direction, then it would attend one's welfare and progress.

"The intelligence becomes attached to the visible world by desire. The visible world is the root of all misery. If the intelligence could always remain in the dreamless state, without lapsing into the dreaming state, that would be the real Nirvana or the Atma. It would result in liberation, or freedom from rebirth.

"If the desire for sensual objects, which arise through the Prana movement are gradually controlled, the accumulation of these thoughts will constitute mind. With such a mind alone, people live in this world. For controlling this kind of mind, the wise and the Yogi practice or perform Pranayama. Pranayama is the practice of controlling Prana (life force) and concentration. The wise say, that the benefit of control of the Prana (vital force) brings the equality of mind — the ability to look upon all as one.

This generates blessed joy and not pain.

"The seed of the mind seed is the ego, which with its partner, desire, enjoys the external objects. The desires make people slaves of the sensual objects. The power of true discrimination is developed through firm determination. If this power is lost, the ego or false self binds itself to the mercy of desires, which make it see, that which is real as unreal and regards that which is unreal, as the real. The power of desire makes everything appear in an illusory light. This mind is most disgraceful, as it identifies the "I" with that which is not "I". Through this mind, old age, death and birth are brought about.

"As the oscillating of the mind arises through its confusion with objects, birth and death, also arise. It is only when this mind is subdued and has no more attraction or repulsion toward objects, that it will cease oscillating.

"If thoughts are controlled by giving up desires, the result will surely be peace of mind. If there is no desire for worldly things, then how can this mind go roaming in the sky? O Ram!

"I think so long as sensual thought exists in the mind, so long will desires remain. The idea of their reality, and the enjoyment of pleasure therein, can

be said to be the thought of the mind. All thought or desire makes karma.

"How can mind oscillate in the wise, who are purer than ether, and have risen above desires? It is said, that the realization of Reality by one who understands true discrimination, is that he is not in this material world, and the world is all Maya (illusion), made by the mind.

"The wise say that the mind denudes itself of its form, even though engaged in actions. When mind has dissolved all things into itself, then it becomes as cool and refreshing as ambrosia. Those Jivanmuktas (liberated in this life) who have freed themselves from desires, will live to wear out their past karma. Those Jivanmuktas are in possession of pure desires, without any pain or rebirth. It is these emancipated ones, whose minds have found the Reality of Being, and have reached the highest wisdom. It is these Jivanmuktas (bodily emancipated) who, when they give up the body, attain the highest state, as they are the lofty ones.

"The two seeds of mind as has been stated before, are the desires, and the movement of Prana, and if one of them is controlled, both are controlled. By

desire, Prana is moved, and by Prana desire is moved. Therefore, we may say that these seed motions of Prana and desire are the dried fruits of the mind, and their roots are in the external world. Hence, if they are released from the external world, then the movement of Prana and desires are also controlled. The mental actions are the seeds of the eternal world. If the intelligence does not play its part in the external world, then the external world will cease to exist. As the sesame oil cannot exist without the sesame seed, so the existence of the external and the internal are not different.

"The awakening of pure wisdom will produce a kind of creation, through which pure wisdom will see in itself the external objects. As in a dream, though one forgets himself, still he sees things in himself by some inherent power: so the external is known by mental knowledge. Those who by their knowledge of discrimination control this reflected mind, whether they have analyzed it or not, will also control disease and death. It is the non-control of the reflected of the external, that puts us into the great universe, but through its control the goal is attained. Who can say that the external does not bring great pain upon us, O Ram?

"Through the absence, of the external and the

nonrelation of objects, arises divine bliss. You may stop your mind from oscillating, give up all love for worldly enjoyment, forget the objective world, and still not be in a dull state. Thou art above the Paramatma (universal soul). In the wisdom state, the external is not seen. This is true, without doubt.

Ram asked: "How can non-intelligence arise, where there is no visible or external? How can the external or visible vanish, from where there is no wisdom?"

'Master Vashisht answered: "Atma (the self) is the All-pervading One, without any attraction. It has no power of knowing nor not-knowing. Any inert object is without the visible or intelligence. If Atma attains, then that wisdom will not be mixed with the visible or objective. It will stand alone. Though engaged in all actions, it will not be affected by the visible or objective. He, alone, is the Jnani (True wise); he alone, is the Jivanmukta (emancipated). Such a person by controlling all desires is as a child in intelligence. At this stage when all external subjects are given up, he attains full Atmic Wisdom, without any mental knowledge. Then he will not be attached to any object, but liberated from pain through Divine Bliss, or Samadhi. He will have all bliss. A truth seeker should always cling to such meditation, without longing for the unreal, and he

will always enjoy himself in his own Blessed Atma, whether walking, talking or working. He will be above all of those conditions, as they have no attraction for him. He is not attracted by the external with its enjoyment, but lives in consciousness of perfect bliss.

"Understand thoroughly this wisdom, and you become conscious of the truth that you are the All-pervading Wisdom itself, after rising above the sea of pain, although engaged in worldly activities.

"To this wisdom the Eternal Absolute is the seed. Out of this One-ness, wisdom arises as the light from a flame. The One-ness has two appearances. Now, I shall explain them; jars, vases and other objects appear to be different, but still they are all one, as they are all made of earth. The seat of the Truth is in One-ness alone, non-dual, without any attributes. Therefore, you should be free from the three elements—time, space, and causation, and sink thyself into the Eternal Absolute. Time, space and causation seem to be three different elements in their action, but they belong to One-ness. These three elements are the cause of creating diversified action, in this world.

"Meditate alone upon the Non-dual or One-ness which is common to all. You may pervade everywhere with the Self-bliss, that which is the goal of One-ness. That state is the seed of this pure One-ness. From this One-ness the universal consciousness arises. From this point all thought of doubt vanishes, and one gains a blessed consciousness, of ever present joy. This is the primal seed, but there is no seed to the state of Pure Wisdom. He, who is capable of holding the Pure Wisdom without wavering, will never sink himself into illusion. This is the cause of all, but it is a causeless cause, it is the essence of all, but there is no essence to it.

'In this great glass (the Self), all things will appear as images, as do the trees in the bank of a lake, where they are reflected in the water. This is the Pure One. It alone is the ageless; it alone is the Atmic Reality. By attaining this state, the mind will become peaceful. May you, after realizing it firmly, become that Atma. May you attain that Nirvanic state."

Ram said to the Master: "Thou hast been kind enough to explain about the nature of four seeds. With what effort, can one attain that state of bliss and wisdom?"

Master Vashisht replied: "By proper efforts in the direction of overcoming those seeds, and the cause of the pains, which I have explained, the state of bliss and wisdom may be attained. To reach that state is the highest of all other states, and is the common goal of all. You will have to give up the entire host of desires, for if any are left lingering with you, it may be a hindrance to your progress. Realize your Higher Self, and at that very moment, you will have attained that highest state. Should that One-ness, just referred to, be first attained by you, then, with a little more effort you will attain the highest state. Therefore, direct your meditation toward attainment of this state of One-ness, and the rest will follow.

"O Ram, it is difficult indeed, to reach this blissful state, as long as one clings to the external world. With all your might you should endeavor to give up the idea of duality and desires, then, all mental discord, disease and pain will vanish. One will find it as difficult to control the desires, as to remove the mountain. As long as the desires are not controlled, the mind will be uncontrolled. As long as the mind is not mastered, so long desires will not be mastered, as they are one. As long as Pure Wisdom has not

arisen, so long the desires will be uncontrolled. Pure Wisdom, the controlling power of mind and mastery of desires, is naturally dependent upon no other cause than it-self, for its control or mastery. It is by effort of his will, that the Yogi walks in the right path."

- Vasishta Yoga

'Some regard Brahman as a tree. Some regard Brahman as a great forest. Some regard Brahman as unmanifest. Some regard it as transcendant and freed from every distress. They think that all this is produced from and absorbed into the unmanifest. He who, even for the short space of time that is taken by a single breath, when his end comes, becomes equable, attaining to the self, fits himself for immortality. Restraining the self in the self, even for the space of a wink, one goes, through the tranquillity of the self, to that which constitutes the inexhaustible acquisition of those that are endued with knowledge. Restraining the life-breaths again and again by controlling them according to the method called Pranayama, by the ten or the twelve, he attains to that which is beyond the four and twenty. Thus having first acquired a tranquil soul, one attains to the fruition of all one's wishes. When the quality of Goodness predominates in that which

arises from the Unmanifest, it becomes fit for immortality. They who are conversant with Goodness applaud it highly, saying that there is nothing higher than Goodness. By inference we know that Purusha is dependent on Goodness. Ye best of regenerate ones, it is impossible to attain to Purusha by any other means. Forgiveness, courage, abstention from harm, equability, truth, sincerity, knowledge, gift, and renunciation, are said to be the characteristics of that course of conduct which arises out of Goodness. It is by this inference that the wise believe in the identity of Purusha and Goodness, There is no doubt in this. Some learned men that are devoted to knowledge assert the unity of Kshetrajna and Nature. This, however, is not correct. It is said that Nature is different from Purusha: that also will imply a want to consideration. Truly, distinction and association should be known (as applying to Purusha and Nature). Unity and diversity are likewise laid down. That is the doctrine of the learned. In the Gnat and Udumbara both unity and diversity are seen. As a fish in water is different from it, such is the relation of the two (viz., Purusha and Nature). Verily, their relation is like that of water drops on the leaf of the lotus."

..

“ Well then, I shall declare to you what you ask. Learn what was told by a preceptor to a disciple that came unto him. Hearing it all, do you settle properly (what it should be). Abstention from harming any creature is regarded as the foremost of all duties. That is the highest seat, free from anxiety and constituting an indication of holiness. The ancients who were beholders of the certain truth, have said that knowledge is the highest happiness. Hence, one becomes released of all sins by pure knowledge. They that are engaged in destruction and harm, they that are infidels in conduct, have to go to Hell in consequence of their being endued with cupidity and delusion. Those who, without procrastination, perform acts, impelled thereto by expectation become repeatedly born in this world and sport in joy. Those men who, endued with learning and wisdom, perform acts with faith, free from expectations, and possessed of concentration of mind, are said to perceive clearly. I shall, after this, declare how the association and the dissociation takes place of Kshetrajna and Nature. Ye best of men, listen. The relation here is said to be that between the object and the subject. Purusha is always the subject; and Nature has been said to be the object. It has been explained, by what has been said in a previous portion of the discourse where it

has been pointed out, that they exist after the manner of the Gnat and the Udumbara. An object of enjoyment as it is, Nature is unintelligent and knows nothing. He, however, who enjoys it, is said to know it. Kshetrajna being enjoyer, Nature is enjoyed. The wise have said that Nature is always made up of pairs of opposites (and consists of qualities). Kshetrajna is, on the other hand, destitute of pairs of opposites, devoid of parts, eternal, and free, as regards its essence, from qualities. He resides in everything alike, and walks, with knowledge. He always enjoys Nature, as a lotus leaf (enjoys) water. Possessed of knowledge, he is never tainted even if brought into contact with all the qualities. Without doubt, Purusha is unattached like the unsteady drop of water on the lotus-leaf. This is the certain conclusion (of the scriptures) that Nature is the property of Purusha. The relation between these two (viz., Purusha and Nature) is like that existing between matter and its maker. As one goes into a dark place taking a light with him, even so those who wish for the Supreme proceed with the light of Nature. As long as matter and quality (which are like oil and wick) exist, so long the light shines. The flame, however, becomes extinguished when matter and quality (or oil and wick) are exhausted. Thus Nature is manifest; while Purusha is said to be

unmanifest. Understand this, ye learned Brahmanas. Well, I shall now tell you something more. With even a thousand (explanations), one that has a bad understanding succeeds not in acquiring knowledge. One, however, that is endued with intelligence succeeds in attaining happiness, through only a fourth share (of explanations). Thus should the accomplishment of duty be understood as dependent on means. For the man of intelligence, having knowledge of means, succeeds in attaining to supreme felicity. As some man travelling along a road without provisions for his journey, proceeds with great discomfort and may even meet with destruction before he reaches the end of his journey, even so should it be known that ill acts there may not be fruits. The examination of what is agreeable and what is disagreeable in one's own self is productive of benefit. The progress in life of a man that is devoid of the perception of truth is like that of a man who rashly journeys on a long road unseen before. The progress, however, of those that are endued with intelligence is like that of men who journey along the same road, riding on a car unto which are yoked (fleet) steeds and which moves with swiftness. Having ascended to the top of a mountain, one should not cast one's eyes on the surface of the earth. Seeing a man, even though

travelling on a car, afflicted and rendered insensible by pain, the man of intelligence journeys on a car as long as there is a car path. The man of learning, when he sees the car path end, abandons his car for going on. Even thus proceeds the man of intelligence who is conversant with the ordinances respecting truth and Yoga (or Knowledge and Devotion). Conversant with the qualities, such a man proceeds, comprehending what is next and next. As one that plunges, without a boat, into the terrible ocean, with only one's two arms, through delusion, undoubtedly wishes for destruction; while the man of wisdom, conversant with distinctions, goes into the water, with a boat equipt with oars, and soon crosses the lake without fatigue, and having crossed it attains to the other shore and casts off the boat, freed from the thought of meum. This has been already explained by the illustration of the car and the pedestrian. One who has been overwhelmed by delusion in consequence of attachment, adheres to it like a fisherman to his boat. Overcome by the idea of meum, one wanders within its narrow range. After embarking on a boat it is not possible in moving about on land. Similarly, it is not possible in moving about on water after one has mounted on a car. There are thus various actions with regard to various objects. And as action is performed in this

world, so does it result to those that perform them. That which is void of smell, void of taste, and void of touch and sound, that which is meditated upon by the sages with the aid of their understanding, is said to be Pradhana. Now, Pradhana is unmanifest. A development of the unmanifest is Mahat. A development of Pradhana when it has become Mahat is Egoism. From egoism is produced the development called the great elements. And of the great elements respectively, the objects of sense are said to be the developments. The unmanifest is of the nature of seed. It is productive in its essence. It has been heard by us that the great soul has the virtues of a seed, and that is a product. Egoism is of the nature of seed and is a product again and again. And the five great elements are of the nature of seed and products. The objects of the five great elements are endued with the nature of seed, and yield products. These have Chitta for their property. Among them, space has one quality; wind is said to have two. Light, it is said, is endued with three qualities; and water as possessed of four qualities. Earth, teeming with mobiles and immobles, should be known as possessed of five qualities. She is a goddess that is the source of all entities and abounds with examples of the agreeable and the disagreeable. Sound, likewise touch, colour, taste, and smell

numbering the fifth,--these are the five qualities of earth, ye foremost of regenerate persons. Smell always belongs to earth, and smell is said to be of various kinds. I shall state at length the numerous qualities of smell. Smell is agreeable or disagreeable, sweet, sour, pungent, diffusive and compact, oily and dry, and clear. Thus smell, which belongs to the earth, should be known as of ten kinds. Sound, touch, likewise colour, and taste have been said to be the qualities of water. I shall now speak of the qualities of Taste. Taste has been said to be of various kinds. Sweet, sour, pungent, bitter, astringent, and saline likewise. Taste, which has been said to appertain to water, is thus of six varieties. Sound, touch, and likewise colour,--these are the three qualities which light is said to be possessed of. Colour is the quality of light, and colour is said to be of various kinds. White, dark, likewise red, blue, yellow, and grey also, and short, long, minute, gross, square and circular, of these twelve varieties in colour which belongs to light. These should be understood by Brahmanas venerable for years, conversant with duties, and truthful in speech. Sound and touch should be known as the two qualities of wind. Touch has been said to be of various kinds. Rough, cold and like wise hot, tender and clear, hard, oily, smooth,

slippery, painful and soft, of twelve kinds is touch, which is the quality of wind, as said by Brahmanas crowned with success, conversant with duties, and possessed of a sight of truth. Now space has only one quality, and that is said to be sound. I shall speak at length of the numerous qualities of sound. Shadaja, Rishabha, together with Gandhara, Madhyama, and likewise Panchama; after this should be known Nishada, and then Dhaivata. Besides these, there are agreeable sounds and disagreeable sounds, compact, and of many ingredients. Sound which is born of space should thus be known to be of ten kinds. Space is the highest of the (five) elements. Egoism is above it. Above egoism is understanding. Above understanding is the soul. Above the soul is the Unmanifest. Above the Unmanifest is Purusha. One who knows which is superior and inferior among existent creatures, who is conversant with the ordinances in respect of all acts, and who constitutes himself the soul of all creatures, attains to the Unfading Soul." – The Mahabharata

The Practical Technique

One should keep a clear environment for the practice of pranayama.

It is a good idea to discard unessential things, and have a home environment inspired by Zen.

T

he Posture

For the technique described here, the practitioner of pranayama should lie down, on the back, on a comfortable bed, head supported by a pillow – the position should be one that feels easy, and in a natural way – relaxed.

Kee both arms on either side of the body,

palms facing down, and the body is relaxed and straight. There should be a natural space between the arms and the body. The palms face down in a natural way, without holding a sense of tension.

Kee the soles of the feet resting

on the bed, and the legs thus would be bent at the knees. The thighs of the two legs should adopt a natural V form, devoid of a sense of artificial effort.

The body should feel relaxed and natural.

The breathing technique and meditation

Adopt the posture described earlier.

Visualize a Bright White light, or Silver Flow, at the top of the head, imagine this to be the Light of the Origin of the Universe.

Now, with the thumb of the right hand, seal the right nostril, and breathe in deep through the left nostril – naturally, but deep, and not with too much effort.

Now seal both nostrils, with the thumb and the forefinger –sealing the air inside the lungs. Direct the energy in the air, and the light at the top of the head, down to the base of the spine. In this state of visualization and effort, the air is held in the lungs for a while that feels easy and effortless.

Next, breathe out the air, through the right nostril. While doing so, keep the left nostril sealed with the right thumb.

Now, after breathing out, breathe in again through the right nostril itself, keeping the left one sealed. And proceed to the step where the breath were held, with both nostrils sealed, doing the same visualization, while holding the breath.

Finally, breathe out through the left nostril, while the right nostril is kept sealed with the thumb.

The breathing in through the left nostril, holding of breath and visualization, the breathing out through the right nostril, and breathing in through the right nostril itself again, again holding the breath with both nostrils sealed, and breathing out through the left, these together form a round of pranayama.

Note, that when breathing out, the Light visualized at the top of the head travels along either channel, Ida and Pingala, to the base of the spine. Ida and pingala are two sides of an 8 shaped channel, Ida is bonded to the left nostril, while Pingala is bonded to the right nostril. Both these channels travel in an 8 form, crossing over to the other side of the body and bonding to the base of the spine.

After completing a round of the pranayama, bring the right hand back to the side of the body, as in the natural starting posture, palm facing down. After resting the palm, contract the muscles at the base of the spine, visualizing a sparking the two energies deposited there. Then, do 4 rounds of deep and natural breaths filling the body with the Silver light that were sparked. A deep and natural inbreath followed by a natural deep outbreath is to be counted as one round of breath. Feel free to relax between

each of the four breaths, while breathing naturally. Contact the muscles at the lower portion of the spine, before each such round of breath, generating a new sparkle, and filling the body with the Silver sparkle.

Next, meditate for anywhere between 40 seconds and 4 minutes on the light in the head-space. One may visualize the light fill the head-brain and naturally rest the awareness wherever the Light is brightest. This would at times be inside the head, the forehead chakra, or often between the eyebrows. Keep the attention steady on the light.

There is an anchoring on the Light and thus the Soul, achieved - an anchoring of the body on the Light, a sense of centering and being rooted in the Light of the Soul is part of the experience. The goal is to fuse the body and the Light of the Soul as One.

Once this is done, start the next round of Pranayama – do 4 such rounds to start with. Gradually proceed to a greater number - for regular steady effort, 8 rounds before bed, and first thing on waking up, is good.

On
Sun
Worship

Dilip Rajeev

The Sun is a Conscious Living
Expression, of the One.

The ancient Upanishadic
traditions describe God as,
“the Purusha in the Sun.”

The Sun is a 6D expression, it expresses the world phenomenon here, and its own DNA, differentiated, becomes the DNA of the worlds and beings appeared here.

A 6D space has 5D for its surface expressions. The planetary bodies, thus are as expressions of the Sun's surface, 5D in Nature.

Each planet is thus as a Solar
Chakra.

Within the human, the 6
Chakras reflect the 6 -
Dimensional nature of the
Solar Angel, the Sun.

The heart chakra, the 4th chakra, an expression of four dimensional aspect of the Sun, is where the human finds his or her feeling of the three dimensional world.

The Earth is 5D, and within the earth is an expression of the Sun, the 6D, in a dimensional view.

Within 5D is 6D, and 5D as it evolves and draws from 6D, is also as if orbiting the 6D world.

Thus, the earth is a set of frequencies, scanning the DNA of the Sun itself.

Earth exists not a distance from the Sun, but in the Sun. The idea of distance emerges from the way the frequencies projected by the Sun are interpreted.

All phenomenon in Solar Space, is as if StoryPaths projected by the Sun.

The awareness identified with
a high vibration story, evolves
out a greater world on earth.

The Solar Universe is made of
parallel worlds, and
dimensions invisible to the
human eye.

The Sun is the Origin of Life
and Consciousness here, and
the Predominant Expression
of Pure Divine in our World.

Great traditions, particularly
the Vedic, Adored the Sun.

For Solar Worship,
The Sun is to be understood
as the Living Expression of
the Divine in which the world
here exists.

Early Morning, One,
Listening to Vedic Chants, or
After Reciting a verse such as
the Gayatri, One
worshipfully offers his or her
obeisance to the Sun.

As water is a medium which
embodies thoughts, a
medium of expression, and
that which binds the worlds, a
handful of water is
worshipfully offered to the
Sun.

The water is, in the ancient way of doing it, held in the hand and offered by the heart and thoughts of worship-devotion unto the Solar Angel, in whom the world exists.

The water is then gently and respectfully, poured on the Earth, while One faces the Sun.

The water offered in
Worship, may be poured as
well on the roots of a sacred
plant such as holy basil.

Then, one stands awhile in
Profound Worship, facing the
Sun, Pondering the World as
emerging from the Sun, and
one's own life expression here
as from the Solar Angel.

One on the Vedic Path, tends
to study the Gayatri Mantra
frequently. Prepare a book in

which on each page is the Gayatri Mantra with Vedic Markers,

Gain an understanding of the Pronunciation of the Gayatri by listening to the Chanting of it in the Vedic form,

Study the Gayatri Mantra by visually reading it from the pages, 108 times, if one is inclined to the Mantra Yagna form of Worship.



The
Symbol
of the
Silver
Sun, is a
symbol of the Path.

And those who abided by
the ancient religion
described here, were
identified by the name,

Surya
Yajnika.

The Precepts

Thou
Shalt Not
Squander
The Vital
Spirit

Thou
Shalt Abide
By the
Sacred
Ways of
Thy
Forefathers

Thou
Shalt
Follow
Thy
Soul

On
Zen
Dilip
Rajeev

In Zen, it is understood that to subdue thoughts by thoughts is impossible. So Zen focuses on the breath.

The breath of the human is the ether plane in evolution, in one of the aspects. The Vedic traditions also say the entirety of the Vedas are in the breath.

The breath is thus the universe in evolution and the human holds an aspect of it when he or she breathes.

If you observe your own breath, you will find that the purest or the subtlest aspect of it beyond the senses. Are you able to see it? Touch it? Smell it? Hear or Taste it?

Take a deep breath and observe

where the breath rises to. You will find that the mind cannot trace it. So the breath is beyond the mind as well.

If it goes beyond the mind and the senses, the breath can potentially guide beyond the appeared universe. The Brahman, the Silver plane is just one step beyond the Ether plane.

Research on your own the way to

do Za Zen. Find four books on Zen that appeal to your Soul. Decide after reading a few pages.

In Za Zen, one sits in the lotus

position, or half lotus, usually, with the left leg on top of the right, and the left palm on the top of the right. The palms are usually in the DharmaDhatu Mudra in which the left palm is on top of right, and the thumb tips touch each other forming an oval.

O ne follows the breath in Zen.

The inbreath is naturally deep, yet almost effortless.

The outbreath travels naturally down the front of the body, is done slow, prolonged and deep, and enters the hara or the lower abdomen region below the navel.

O ne sits in Za Zen, and observes

the breath travel deep, natural inbreaths and deep long outbreaths, into the lower abdomen space, or the hara. The awareness follows the breath.

Zen walking exercise is similar.

The breathing is similar, one maintains a slow or slightly fast pace depending on own natural state the. The palms are held, left thumb wedged between the thumb and finger of the right palm, and right palm rests naturally on the left. The elbows are almost horizontal, parallel to the ground, and the palms rest around solar plexus region. One walks around in a circle, clockwise, or walks in any pattern in such a way such that when one turns around, one takes a clockwise turn- clockwise when viewed from above.

The breath transcends all

perceptions of the form-universe and can
wipe the mirror of the Self clear.

In advanced Zen the breath rises to the Silver Planes, and descends drawing the Silver down, and enters the hara , forming the body in Silver. The body is beyond the ether planes. This idea may be ignored by the beginner and is understood when one experiences it.

On

Focus

Dilip

Rajeev

In the theory of various schools of

yoga, the states of the awareness have been classified and given labels, in the systematic effort to achieve absorption into the Mercuric-Silver Plane, the Brahman. Muda is a state of dullness, the prana clouds the awareness of the Silver Absolute. Kshipta is when the life forces evolve world-ward in various ways, Viksipta is when that evolution is restrained and directed, or withdrawn. Ekagra is one pointed focus.

It is the prana or the life energies animated by the Silver, that the awareness follows, so it follows that it is

the prana itself that needs to be restrained.

The awareness of the self, sva-rupa, is in the human multi dimensional, and one dimension packed into another, as if the Origin Sun, unfolding as 6 chakras, starting with the 6th at the pineal, between the eyebrows.

Every thought is a geometric evolution of the chakra system which follows a pattern within a stream of DNA, a stream mapped into a neural geometry. Once the geometries are understood thus, kshipta is vikshipta. Understanding the formation of the body by the Silver, one restrains the awareness into the Silver.

